



# THE CONGREGATIONALIST

Boston Thursday 26 March 1896

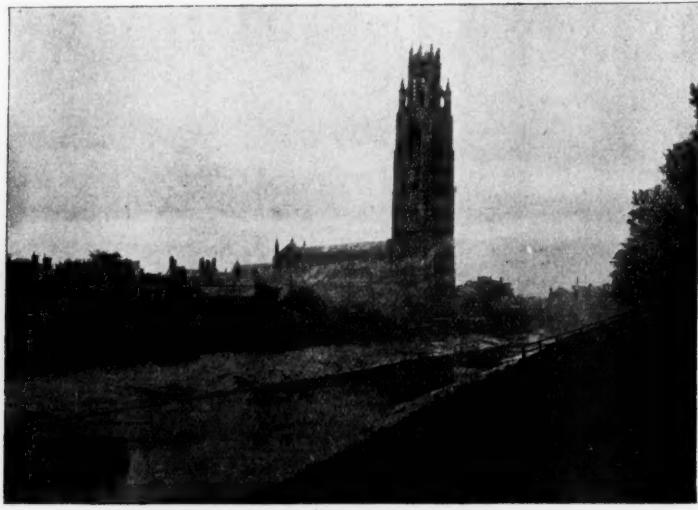


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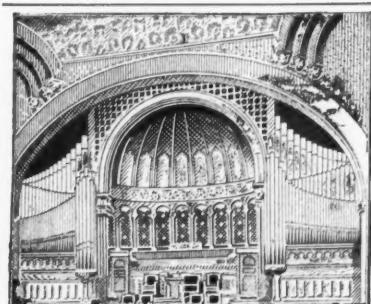
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Volume LXXXI

Boston Thursday 26 March 1896

Number 13

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Thirty-five years ago Prof. Austin Phelps preached an impressive sermon before the Massachusetts legislature on The Relation of the Bible to the Civilization of the Future. Among the claims of the Bible which he presented with great force were that it contains the only authentic history of the world before the flood and that its earliest books are the oldest literature in the world. Twenty years later higher critics urged as one of the strongest arguments against the claim that Moses was the writer of the Pentateuch that the art of writing had not, in that early age, advanced far enough for the production of those books. Recent explorations in Egypt and Babylon have unearthed a literature much of which was written before the Biblical date of the flood and which is more extensive than the Old Testament. For example, the Tel el-Amarna tablets, consisting of correspondence with Egypt written by kings of Asia Minor, Armenia, Palestine and other countries, are admitted

to date before the Exodus, and would form a volume twice the size of the book of Genesis, and this fact is now cited to show that higher critics are unreliable. Thus positions taken with confidence by scholars like Professor Phelps and later Bible students have been made untenable by discovered facts, while the teachings of the Bible have not abated their force in the consciences and judgments of the Christian world. The power of the Bible is not in those portions of history in it which cannot otherwise be verified, nor in its authorship by those who appear in its pages as heroes, but in its voice, which penetrates to the inner life of man and commands obedience to the will which is recognized as holy and supreme.

A speaker in discussing the modern and the model church recently took objection to our present church management, among other things because of a lack of soul-stirring congregational singing. This is a want which we deprecate, but it is useless to overlook the fact that the Anglo-American people are not naturally endowed with the gift of song. Only careful forethought working in thorough, patient training of the children will give us back the congregational singing which is the ideal in this department of worship. How this is to be provided for it is hard to see. The school time of the children is pretty well taken up already, and what musical training the schools give is too often ineffective. Something might be done in the Sunday school, where the standard of singing is often far too low, but the difficulty is to secure the right sort of teaching. We have sometimes thought that the endowment of a musical department in our churches would be one of the very best uses of money, but even then the temptation would be to spend it in securing highly artistic effects by soloists rather than in training the congregation to sing the best music. And back of this is the difficulty that the congregations often do not wish to sing but to be sung to by those more richly gifted than themselves. Let an effective plan be invented to arouse a musical ambition in the minds of the rank and file of our congregations and some means would be found to teach and get them singing.

When it is said that "corporations have no souls," the true meaning is that managers have ceased to listen to the voice of conscience. There are corporations and corporations, however, and we are glad to know that there are some whose managers contrive to make them witnesses for righteousness and even for Christ. In a recent *Missionary Herald*, for example, is a letter from Mexico which we fear some of our readers may have overlooked, which says of a mining town in the mountains, "Various circumstances had operated to prepare the way in an unusual manner for the reception of the gospel. The just and Christian conduct of an American mining com-

pany located here has been an indirect but powerful influence in favor of Protestant Christianity." When the final books come to be written up we question whether the largest return of dividends of that mining company will not be found to have been along that line of Christian conduct.

Imitating the Roman Catholics, the more loyal and polemic of the Protestant Episcopal fold organized in May, 1895, the American Church League, in order to accomplish two purposes: to answer attacks upon the church and to correct misrepresentations of the church in secular papers; to give wider circulation to items favorable to the church. In the first annual report of the league, just printed, we find the following interesting facts. Fifty-four articles adverse to the church have been answered. In ten cases better reports of church events have been procured. In five instances priests who have been attacked by secular papers have been defended. Priests defending church principles have been supplied with information in about a dozen cases, and church papers have been furnished with 260 longer or shorter articles. One class of members aid in the work by watching the secular papers to which they have access and forward to the officials of the league such as they deem inimical to its interests. Another class of members furnishes the sinews of war—shall we say?—which during the year just closed amounted to \$63.50. Several lessons can be drawn from these facts. First, the Congregational polity is as worthy of defense as the Episcopal. Second, editors of secular and religious papers welcome contributions that are pertinent and informing. Third, much can be done quietly and inexpensively without constructing a great machine or paying large salaries. We may say in passing that a denominational paper aims to justify its existence by just such service as this.

## A FORWARD STEP IN BOSTON CONGREGATIONALISM.

A definite and promising effort to conserve and promote Congregationalism in this city and its suburbs was initiated last week in the organization of the Congregational Church Union of Boston and vicinity. Those familiar with the history of our denomination hereabouts during the last quarter of a century hardly need to be reminded that from time to time the feeling has been general and strong that Congregationalists were not pursuing a prudent and far-sighted policy with reference to the future. Several attempts have been made to unify and solidify our forces, and four years ago, largely through the instrumentality of Mr. Samuel B. Capen, to whom the city and the denomination are under obligations for so many other fruitful suggestions, the Pilgrim Association was formed. Its two objects were municipal reform and church extension. In due time it was seen that the first end in view could better be accomplished

by joining hands with kindred bodies in a municipal league. What this widely representative society has accomplished need not again be rehearsed.

The other branch of the work of the Pilgrim Association, that of church extension, remained for it to pursue. Soon it became apparent that to do the best work in this direction an incorporated society with power to hold and transfer property was necessary. Moreover, the Pilgrim Association being originally confined to representatives of the churches of Boston only, and the most promising fields for new churches being in the suburbs, it was felt that a larger scope was desirable. Hence, the Pilgrim Association has been led along, step by step, to the point of passing over its original functions to two other organizations of which it may justly claim to be the mother.

The second of these, the Congregational Church Union, goes forward now, inheriting its generic idea from the Pilgrim Association and perpetuating its work. It ought, therefore, to be understood that the disbanding of the Pilgrim Association is not due to any lack of interest or of success, but to the conviction that its objects can now better be furthered in another way. The men who have been active in the association will now labor in one or both of the organizations which have grown out of it. This will prevent a multiplication of societies and is a fine illustration of the way in which men who are anxious to accomplish certain definite results are willing to modify their methods as practical experience suggests.

As to the new Congregational Church Union its start has been an encouraging one. When men of the standing of Hon. S. C. Darling of Somerville and Mayor Henry E. Cobb of Newton are willing to accept the positions of president and vice-president, respectively, of an organization, their action establishes it at once in the public confidence. Moreover, the twenty-seven directors of the union, representing both urban and suburban churches, have been selected from the ranks of the substantial and progressive men of this vicinity, the proportion of clergymen being notably small. In its board of directors the wisdom of years and the enthusiasm of youth are combined.

This new society does not propose to reconstruct Boston Congregationalism or to establish many new churches. It recognizes the fact that our denomination locally is still virile and resourceful. We have a splendid proof of this fact in the large gifts to the American Board from Boston, but this society also perceives that the chief defects of our denomination locally have always been an ultra independence and a lack of effective co-operation in caring for the territory just at hand. We have sent our money to the ends of the earth, and have neglected important points and have missed our opportunity in outlying fields.

No organization has existed whose business it was carefully to canvass the region where we are with a view to ascertaining where we are weak and where we are strong, whether we might combine here and colonize there to advantage. The Home Missionary Society in a general way has attended to the propagation of Congregationalism hereabouts, but its field is the whole State, and officers and directors who have to overlook so wide and diverse a territory can hardly be expected to give

that minute examination and consideration to local necessities that is demanded. The City Missionary Society confines its ministrations to the poor of Boston, and it has done so large and useful a work that it is perhaps too much to expect that it should at this period of its history broaden its scope.

The need, then, of the new organization, which shall undertake to do for Boston what through its home and foreign societies Boston is trying to do for the rest of the world, is apparent, and we believe that the need was never more pronounced than today. We have grave problems relating to the maintenance of churches in the heart of the city. With a population of over a million within a radius of thirty miles from the State House, and with a constant increase through the natural gravitation from the hill towns to the great centers, there are liable to be regions where new churches ought to be planted. The problem of a Congregational House is a serious one, and, with the likelihood of an International Council here in 1899, no time ought to be lost in deciding upon and endeavoring to accomplish the wisest results. No one expects that this new society could do anything without the sympathy and confidence of the local churches. We believe, however, that these will be forthcoming in proportion as it is understood that this organization is not another dining club, but that it is made up largely of business men, some of whom are willing to give thought and effort to meeting our local opportunities and obligations.

This society does not propose to be a dictator as to this or that project. It knows full well that our Congregational system recognizes no authority save that which goes with consecrated common sense and business ability. The men in it, however, do believe that without abating one whit their loyalty to their individual churches they have a broader debt to the polity in which they have been nourished. They believe that prudent supervision of denominational advancement means, in the end, greater economy and efficiency and they hope through patiently and carefully interesting themselves in local needs to win a standing in the denomination which will make their judgment on important questions weighty and their practical efforts to render Congregationalism strong and aggressive here in its citadel successful.

We bespeak for the new organization a large measure of public sympathy and support, and to bring our account of it to a close in a manner befitting the practical ends it has in view, we would suggest that any member of a Congregational church or society in Boston or vicinity who is desirous of helping it forward can show his interest, not only by his prayers, which are certainly much desired, but by enrolling himself as an annual, a sustaining or a life member, at a cost, respectively, of three dollars, ten dollars or one hundred dollars.

#### THE FIASCO IN ARMENIA.

The tragedy in Eastern Turkey is practically ended. The nations interested are looking on ruined Armenia as men look on the smoking remains of a newly burned city, and discuss the causes which led to and promoted the disaster. Once more the jealousy of Mohammedan Turks has effectually checked the progress of a Christian people in their midst, who, through

the enlarged knowledge and new ambitions created by Christian education, were rising rapidly in wealth and power. That outbreak of fanaticism is easily explained.

But the questions of most solemn significance are these: How could Christian nations permit such deliberate and prolonged succession of massacres of helpless people, whose martyrs for the last eighteen months surpass any of the records of history which we have taught to our children to show them the heights of nobility in Christian character? Long lists are being printed of those who have died in Armenia under the crudest tortures rather than deny their Saviour. But what is to be said of the manhood of those who boast that they govern the leading nations of the world, who profess the same faith, and who have seen their brethren suffer unreportable indignities and awful deaths, with only unavailing remonstrances. Rulers of Christian nations have uttered bold threats during the last few months. But they have not been addressed to murderous Turks. They have been spoken to one another, and they have referred to property, not to endangered lives. It is true that Christian nations today care more for territory than truth, for gain than honor?

Mr. E. J. Dillon in the March *Fortnightly* has written an article under the title we have herewith adopted, summing up with great force and clearness the dismal history of the disaster to Armenia. He spent several months on the ground studying the situation, and his writings have been among the most effective in enlightening the world concerning it. He shows plainly that the nations most interested, Russia, England, Germany, Austria, France and Italy, cared chiefly for the political advantages to be gained. England and Russia were the leaders in the game which was being played for supremacy in the East. England blustered and threatened the sultan, but she had not provided means to make good her threats in case he did not comply with her demands. She counted on bringing her old enemy into line to co-operate with her, but she blundered. Russia looked on coldly and jealously. England had to admit that she had promised what she could not carry out. The Armenians had been excited by vain hopes which she had kindled. The Turks and Kurds were irritated by vain threats which she had made. They pounced on their defenseless foes. Russia saw what she had desired and striven for—her opportunity to take virtual possession of Turkey and, without a war, thrust England out of her way. Other nations supported her, not because they wanted her to win, but because they could not take possession themselves and preferred that England should lose.

The honor and life of a race of brave Christian people have proved to be of secondary importance in the game which the nations of Europe have been playing for political power. That is the real fiasco. Russia has won Turkey and made her a vassal. She can now consistently defend the territorial integrity of the Turkish Empire, for it is practically in her own power. England has been ignominiously beaten. Her threats have been contemptuously put aside by the sultan, who knew he was safe in the arms of Russia. England has lost the prestige which for half a century she has been struggling to gain. Russia is mistress of the East.

Our own Government has small ground for satisfaction in the part it has taken in this wretched fiasco. True, we were not in the political game. We have sought no territory and therefore have lost none. No American citizens have been murdered, but our minister has threatened and blustered, and the sultan has not been awed by the power of the United States. Our citizens have been maltreated, their property wantonly destroyed, helpless and unoffending Armenians under their protection have been subjected to barbarous and inhuman treatment and murdered by wholesale before their eyes. No indemnity for losses has been made. Our consuls have been shut out from the places to which they were sent. Reasonable requests have been persistently refused, and such concessions as have been gained from the sultan have been accepted by us as favors from the hands of Russian diplomats. When the history of this most revolting crime of the nineteenth century shall be calmly written, the names of some American citizens will stand in it lustrous with honor, but the United States Government will receive little credit for defending the oppressed or maintaining its own dignity.

Yet the gravest question of all remains unanswered. Where is the faith and courage of Christian nations which a little while ago men were sure would assert themselves and forbid that bloody hands of Moslem murderers should fall unrestrained on thousands of Christian martyrs? Has human nature grown selfish and cruel in these later years? Is Christian statesmanship satisfied with efforts to gain prestige for a party or to prevent encroachments on national territory?

#### CHRIST OUR SACRIFICE FOR SIN.

Whatever else may be true of the work of Christ for humanity, no theory of it is complete which overlooks or belittles its sacrificial aspect. Perhaps men always will continue to differ as to why it was necessary for him to die for our redemption, and there is an element of truth in each of several different views of the subject. But the Christian Church undoubtedly is right in the belief which it always has held that human forgiveness and salvation are secured through Christ's blood actually shed upon the cross. Even to that theory which puts most emphasis upon his service as our great example his death is essential, and the richest and most precious spiritual experiences recorded have been due chiefly to the conviction that Christ's sacrifice for us has made pardon possible for the guiltiest and opened the way of redemption to every one who chooses to enter therein.

Christ's sacrifice saves us. Yet not as a matter of course. It saves only him who accepts it penitently for himself. Amid all which is mysterious in the divine dealings with mankind these truths stand out clear and definite, that "whosoever will may come" to God through Christ and that he who comes thus "shall in no wise be cast out." But he must will and he must come. He must decide and he must act. He must exercise his more than royal power of free choice. He must realize his need of availing himself of the sacrifice which Jesus has made for him sufficiently to induce him to respond heartily to the divine invitation and command. If his appreciation of his desolation and destitution apart from Christ

be less keen than that of others, no matter so it be acute enough to move him to the necessary steps.

Too much speculation has been given to the effects of Christ's sacrifice upon the divine character and upon Jesus himself. Its effects upon ourselves are more to the purpose. Rightly comprehended it promotes the deepest gratitude and devotion to him. The Christian whose thoughts center seldom and indifferently upon Christ's sacrifice is likely to be the one of the most superficial piety, the least consistent behavior, the weakest influence for righteousness. The sincere, strong, growing believer dwells much in thought and loves more and more to dwell upon what Christ has done for him.

#### CURRENT HISTORY.

##### The National Legislature.

The resolutions censuring our first ambassador to England, Hon. T. F. Bayard, were passed by the House of Representatives last week by a vote so sharply drawn along partisan lines that they lost much of their force. There are few who defend Mr. Bayard's utterances at Edinburgh and Boston, Eng., judging them by canons of taste or by the precedents of diplomacy, but there are many who feel that Congress by passing these resolutions has failed to make the wisest expenditure of its time and opportunity. Appropriation bills and belligerent resolutions continue to pass with celerity, but constructive legislation on great problems of state seems to be impossible to secure. A committee of the Senate has just reported favorably on the plan of electing United States senators by a popular vote. Here is a proposition involving a radical change in the Constitution and a departure from the teachings of the fathers, and yet one cannot doubt that such contests as Delaware and Kentucky have recently passed through accelerate the radical change which seems to be impending. It is to be regretted that the Senate committee has reported favorably on Arizona's entering the Union as a State.

##### Excise Laws.

Governor Morton of New York has signed the Raines Bill, which radically changes the Empire State's method of taxing and controlling the trade in intoxicants, turns much of the revenue derived from it into the treasury of the State and calls for a corps of State officials who, unless they are appointed and hold office in accordance with the Civil Service Reform principles, are likely to be manipulated by political bosses, from which, unfortunately, the State is not exempt. The Massachusetts legislature, also, has before it a bill heartily endorsed by some of the leading temperance organizations of the State, which proposes to turn into the State treasury all moneys received from license fees. There is much to be said in favor of any plan which removes from communities the temptation to vote for license in order to derive public revenue and lessen taxation. There is also something to be said against the present drift in legislation, which minimizes the rank and curtails the rights of municipalities to self-government and gives the liquor interest an opportunity to infect State politics with that taint that always accompanies their intrusion.

##### A Permanent Anglo-American Arbitration Tribunal.

As the outcome of meetings held in New York, Chicago, Philadelphia, Boston and

other cities of this country a call for a National Conference at Washington, April 22 and 23, has been issued. It bears the signatures of the chief justice of the United States, the commander of the United States army, ex Secretary of State Foster, ex-Secretary of the Treasury Bristow, ex-Minister to Spain Curry, ex-Governor Russell of Massachusetts, Mayors Swift and Warwick of Chicago and Philadelphia, ex Mayor Hewitt of New York, Cardinal Gibbons, Bishop Lawrence of Massachusetts, Bishop Cyrus D. Foss, Presidents Dwight of Yale, Low of Columbia, Eliot of Harvard and Angell of Michigan Universities and other most eminent citizens of the nation. The call has been sent to representative men irrespective of party or creed in every State and territory in the Union. It enters into no argument on the subject, but assumes that those who attend the conference will believe with the signers of the call that "patriotism, philanthropy, statesmanship and religion speak with one voice in favor of the desired end." It is difficult to conceive of a more important gathering than the one which this call heralds. It deserves the support of every patriot. Individuals should make sacrifices to attend, and editors should make it their duty to report its deliberations with that fullness and sympathy which the cause demands.

The fourth congress of the Evangelical Free Churches of England and Wales, which has just met at Nottingham, passed, without discussion and with great enthusiasm, the following resolution:

Profoundly convinced that war settles no difficulty the congress trusts that the resolutions passed in the House of Commons in favor of the method of arbitration will not be forgotten and that even during the present public disquiet the friends of peace will continue their testimony that international courts for the decision of disputes between nations have proved effective means of settlement.

The congress emphasizes the significance of two facts—first, that negotiations for the fulfillment of treaty obligations in the case of Armenia have failed because the treaties themselves were the outcome of war and the fear of war, and, secondly, that there is the prospect of a satisfactory settlement of the Venezuelan difficulty because the English and the American nations have more than once shown such confidence in one another as to refer to arbitration matters in dispute between them.

In this we have the heart of British Nonconformity speaking its deliberate conviction. Realizing, as Herbert Spencer has so recently said, that "while in the past great incidental benefits have come from war," they believe henceforth there can arise "no such ultimate good as to offset its enormous evils," for "powerful types of men now possess the world, great aggregates of them have been consolidated, societies have been organized and throughout the future . . . social progress is to be achieved . . . only by cessation from those antagonisms which have kept alive the brutal elements of human nature and by persistence in a peaceful life which gives unchecked play to the sympathies."

There is an aspect of the war between Italy and Abyssinia which should not be overlooked, first by Christians, and second by all those who are interested in arbitration. As long ago as last January, King Menelek of Abyssinia offered to submit the dispute between Italy and Abyssinia to the king of the Belgians for arbitration. Menelek, who is a pious believer in the ancient faith of the Coptic Church, as well as a skillful general and national hero, at that time explained that he made this overture tending

toward peace not from fear nor from necessity, but

To insure peace to my people, to avoid longer and criminal effusion of Christian blood, I will make all sacrifices compatible with the dignity of my empire. Do not neglect any means of making known to our friends in Europe that I am not an ambitious aggressor or greedy of the property of others. If I have taken up arms it is after having exhausted all means of conciliation. I have invoked all my people to the war to protect the independence of our country, the keeping of which God had intrusted to my illustrious ancestors, and has delegated to me as a sacred trust. As to us, we remain here firm and confident in the justice of our cause and in the goodness of our Redeemer.

#### Spain, Cuba and the United States.

General Weyler's record in Cuba has not been so brilliant as to give much hope or consolation to the ministry at Madrid or to the Spanish people. The ability of the Cuban leaders and the extent of their resources have been underestimated by Spain and the citizens of this country. Despite the cordon of vessels which Spain has placed about the island, the revolutionists since the contest began, and especially during the last fortnight, have had unusual success in landing stores of ammunition and other necessary supplies, and their army has just been re-enforced by General Garcia. The Senate of the United States has deferred from day to day consideration of the conference report on the resolutions favoring the recognition of Cuban revolutionists, and the legislators are beginning to realize, what conservative citizens realized some time since, that while the sympathy of the American people unquestionably is with the revolutionists, neither Congress nor the President should act save after mature deliberation and with judgment based on data of the most reliable nature. And that the Foreign Relations Committee or Congress have had any such information placed before them has not been demonstrated as yet.

#### The Wars in Africa.

Kassala is still held by Italy. King Menelik has received the highest decoration possible at the hands of the czar, and his latest demands upon Italy as a price of peace indicate a degree of confidence born of inherent strength and knowledge of formidable though secret allies.

The mahdi has declared a holy war against Egypt, and summoned the faithful to take up the sword. Cairo is the scene of bustle and the clamor of war. British and Egyptian troops start up the Nile this week, and fighting sharp and severe is expected soon. Austria, Germany and Italy have consented to the British plan of borrowing liberally from one of the Egyptian reserve funds, and though the sultan will formally protest against the expedition, and France already has protested against this conversion of Egyptian funds, there seems no real impediment to a British advance for the conquest of the Soudan, save the valor of the mahdi and his followers. As was to be expected, the Liberals in the British Parliament, led by John Morley, protested against the reversion of the Soudanese policy—not altogether creditable—of Mr. Gladstone, and the debate, in which Vernon Harcourt, Mr. Chamberlain, Mr. Curzon and Mr. Balfour participated, was strenuous and searching, but the ministry won when the vote came, and Mr. Morley's motion to reduce the appropriation of the foreign office was defeated 288 to 145. The admissions made by the ministry in the debate, and the acts of Germany and Austria's

representatives in Cairo, justify, almost confirm, the belief that Great Britain has such new and closer relations with the Triple Alliance as to warrant the term a Quadruple Alliance, and call for a readjustment of speculations concerning the future history, not only of Africa, but Asia and Europe.

#### The Fiasco in Constantinople.

Elsewhere we discuss The Fiasco in Armenia. It is quite as appropriate to describe the situation in Constantinople by the use of the same word. Miss Barton and her associates are being toyed with by the crafty Turk, his latest demand and their latest concession apparently being that a representative of the sultan must accompany the relief expeditions. The Armenian patriarch, also, a sketch of whom we published in our issue of Feb. 20, whose trials and courage we then described, is being subjected to pressure from the Porte in the effort to induce him to admit over his own signature that he and his fellow-countrymen have been responsible for such exercise of authority as Turkey has felt compelled to display. Moreover, he has been informed that his continuance in office will provoke further massacres. In other words, the sultan cannot use him and is trying to break him, and Russia is abetting the process. The British vice-consul at Oorfa reports that 8,000 persons were killed in the conflict there, and W. W. Howard, who went out to distribute the relief fund of the *Christian Herald*, has returned to New York and confirms the worst tales that have come to us from Armenia. A conflict between the Christians and Moslems at Beirut has been reported, but how sanguinary it was or how indicative of the situation in that part of the Turkish empire cannot be stated now. Mr. Gladstone has given \$500 to the relief fund in Great Britain, and Mr. Curzon in the House of Commons has stated that Great Britain is making representations to the Porte protesting against forced conversions to Mohammedanism, and when this is said all has been said respecting the latest efforts of Great Britain to succor those to whom she promised protection.

#### NOTES.

The rebellion in Nicaragua seems likely to involve not only the life of the present administration, but also threatens to shatter a recent compact between the other Central American republics, which it was supposed was to have some prospect of enduring.

A committee of experts reports that Boston should spend \$300,000 immediately in properly ventilating, heating and draining her schools and protecting the pupils against fire and disease, and Mayor Quincy has officially called on the city fathers to appropriate that amount.

President Cleveland's order extending the authority of the Civil Service law of 1883 to cover practically the entire Indian service is an immense stride forward. May it be ominous of the yet more sweeping order, rumors of which are in the air, an order which, if promulgated, should put the coming presidential campaign on a higher plane than it now bids fair to be.

It is to be hoped that the House of Representatives will indorse the Senate's bill creating a national art commission, and that the Senate will indorse the House bill which requires one year's residence in the Territories before a suit for divorce can be entered. It is interesting to note that Connecticut's latest vital statistics report shows that the divorce rate has not kept pace with the increase of population of recent years.

Mr. Edison has perfected apparatus with which the naked eye has, thanks to the X rays, seen not only the bony structure of the human body, but also its fleshy organs. Wizard as he is, Edison has never used his marvelous powers more splendidly or to greater advantage to his fellowmen than during the weeks of labor night and day that have intervened since Professor Roentgen's discovery was announced. "Seeing through a man" has ceased to be a figure of speech; it is a fact.

The Canadian Parliament has passed to its second reading the Remedial Bill affecting Manitoba's school problem, the authority of which the Conservatives and the Roman Catholics of Canada hope the Province of Manitoba will accept. The ministry's majority was larger than had been predicted and shows that the influence of the Roman Catholic Church is still potent, but there are few who predict a victory for the ministry on the third reading or believe that any such law will be accepted by Manitoba.

The formal alliance between the ministry and the Liberal Party in Japan has been thoroughly tested. The recent *coup d'état* in Seoul and the increase of Russian power in Korea led the national Unionists, thirty in number, to introduce in the lower house of the Diet a motion expressing want of confidence in the ministry. Taking advantage of a peculiar power granted by the constitution the Government suspended the Diet for ten days, and when it reassembled on Feb. 25 the ministry refused to allow the national Unionists to withdraw the motion, a ballot was taken and the ministry given a majority of sixty-four in a house numbering 265 members. Count Yamagata, field marshal of the Japanese army, en route for St. Petersburg, where he will represent the mikado at the czar's coronation and negotiate with Russia respecting the future of Korea, has arrived in this country.

#### IN BRIEF.

Our Easter number next week will, as usual, be handsomely illustrated and have for its most notable and seasonable article another of Miss Estelle M. Hurll's productions which deal so sympathetically and accurately with Christian art. Those who have longed to read a well-considered article on the theme, *The Face of Jesus in Art*, will, we are sure, be satisfied with Miss Hurll's work. Rev. John Watson (Ian Maclarens) will treat of the Trials of Faith.

*The Chicago Record* is to be congratulated on securing Rev. Dr. John Henry Barrows as correspondent while he travels for fifteen months in Europe and Asia.

Augustine Birrell, M. P., scholar and wit as well, recently described the House of Commons as "the paradise of bores." Our Congress just now is the purgatory of statesmen and the annihilator of business.

In our anniversary number it was said that the *Herald of Gospel Liberty* was published by Dr. J. J. Summerbell & Co. Dr. Summerbell is editor-in-chief, but the paper is published by the Christian Publishing Association at Dayton, O.

One of the crudest and truest thrusts at the school of writers, of which Grant Allen is a typical man, is H. D. Traill's remark concerning Allen's work, that in it "you seem to hear the unctuous snuffle of a sort of salacious scientific Stiggins."

The Boys' Brigade of a Chicago Presbyterian church charged with bayonets upon a mob of hoodlums that were hurling missiles at the church and assaulting a watchman. The church militant was the church trium-

phant. Who says that the Boys' Brigade is useless?

The Chicago Congregational Club, following the lead of Professor Mackenzie, a Scotchman, says the United States and Great Britain ought at this time to exert all their wisdom and power to devise and establish an International Court of Final Appeal. So say the Nonconformists of Great Britain. See page 503.

Irrigation, after all, depends on God's gift of rain. Southern California has been afflicted with the threat of drought, not merely in the low rainfall of its valleys but the decrease of snow on its mountain tops and the dwindling of its streams. All our machinery utilizes or distributes God's gifts; it cannot dispense with them.

All who have read Tom Brown's School Days and Tom Brown at Oxford, all who know how influential Mr. Hughes was in defending the interests of the North during the Civil War, all who admired Lowell and recall how dearly he loved Mr. Hughes, will mourn the death of Judge Thomas Hughes, in Brighton, Eng., March 22, aged 73 years.

The extent to which the principles of the higher criticism of the Scriptures are accepted by Christian scholars is indicated by this statement of Dean Farrar in the *Outlook*:

I cannot name a single student or professor of any eminence in Great Britain who does not accept, with more or less modification, the main conclusions of the German school of critics.

The presence of American warships in Eastern waters has done not a little to prevent massacres in Asia Minor during the last year. That they are manned by men of warm hearts may be seen from the fact that the officers and sailors of the San Francisco, which has been lying for some time in the harbor at Smyrna, contributed \$550 in gold for the relief of Armenian sufferers.

By the will of the late Charles Carleton Coffin the oak desk which he obtained from the house of the parish clerk in Scrooby, and which he believed was in use in the same house when William Brewster preached to the Pilgrims in the Manor House in Scrooby, is left to the Congregational Library. Mr. Coffin's thoughtfulness and generosity are worthy of imitation.

The social gospel, as it is called, proclaims that by ameliorating the material and social conditions of men, so that all shall share alike in property and privileges, the higher morality will rise of itself. Prof. George Harris says that this reverses the familiar saying of Christ into, Seek ye first all these things, and the kingdom of God and his righteousness shall be added unto you.

The New York *Observer* agrees with us in displeasure at the *Mid-Continent's* unjust reference to Mr. D. Willis James:

If it knew Mr. James as well as we do, it would feel small enough to crawl through the eye of a very, very small needle. Mr. James is not unmindful of his duty to Presbyterian benevolences, but being of a liberal and catholic turn of mind, he refuses to limit his gifts. If there is a Presbyterian in the country who begrudges the A. B. C. F. M. the receipt of that money, or Mr. James the joy of giving it, we pity that unregenerate Presbyterian most heartily.

If Hon. John Sherman really said what a Washington correspondent reports him as saying, viz.:

Have we not given away the goose to put our missionaries into savage lands to raise them into the competitive arts against ourselves?

I never thought much of the missionary policy. When I was lately applied to for a subscription to uphold the Armenian mission-

aries I said I would rather contribute to bringing them home.

Then he has added another bit of evidence corroborating the opinion that his mind is not as clear as it once was. Moreover, it would seem to indicate that he never deserved the title of statesman. "I never thought much of the missionary policy." Too bad, but it's worse for Mr. Sherman than for the cause of missions.

#### STAFF CORRESPONDENCE FROM NEW YORK.

##### Congregationalism Talked Up.

Our Congregational Club, which doesn't often talk of its peculiar "ism," gave its March meeting wholly to that, inviting well-known representative Congregationalists to speak of the condition, work and prospects of the denomination in their several fields. And when the names of Drs. M. Burnham of St. Louis, S. M. Newman of Washington, and N. Boynton of Boston are given it need not be said that the hundred or more members who faced the pelting storm on Monday evening had a good time.

Opening, as was natural, with a brief glance at the principles of Congregationalism as contrasted with those of Episcopacy, Presbyterianism and Papacy, Dr. Burnham passed to the origin and growth of our nineteen churches in St. Louis, with their 4,000 members. All but one of these have come into life since the war, and in spite of race prejudices and ignorance of our polity are now growing and multiplying with healthful rapidity. This progress he traced under four epochs: the first three under Dr. Post, Dr. Goodell and Dr. Stimson—the last "as true as steel, a wonderful man for raising funds and for organization"—and the fourth epoch, now on, of colonization and centralization.

Dr. Newman spoke chiefly of his own church in Washington, organized in 1865, numbering 1,000 members, held together more by the bond of service than by community of opinion and peculiar in having on its roll a large majority of males.

Dr. Boynton's address was enlivened by poetry and anecdotes told in his characteristically irresistible style, making his hearers wish he would keep on till the storm outside abated. The substance of his message was joy over the growingly harmonious relations between the churches and pastors of Boston and vicinity and the spiritual fruit to be expected therefrom.

##### Trout and Things.

The successive Madison Square Garden shows of horses, dogs, cattle, poultry and cats have given place to an exhibition of the general run of sportsmen's experience "away down East." Though true in its portrayal of that particular phase of life in Maine, the papers that are referring to it as an accurate reproduction of the ordinary tenor of its citizens' existence are in danger of getting—and they indeed justly—into troubles like those which President Cleveland brought on himself by his home missionary speech in Carnegie Hall.

Camp life among the Maine lakes and hunting grounds is set before our city folks as realistically as it would be by a visit to Maine in the sporting season. There is an Indian camp presided over by the Blackfoot Bear chief, his wife and boy—the last by his pranks a constant source of amusement to the visitors, as the parents are of interest by their handiwork and communication with all who choose to converse with them through an interpreter. He, by the way,

was with Custer, Reno, Terry and Miles in their campaigns against the Indians, and has stories worth hearing.

The display of articles adapted to the wants of friends of "the rod and gun" is complete, including the latest improvements in all manner of "shooting irons," canoes, fly and trolling rods, lines, reels, flies in endless variety and all things used in "the contemplative man's recreation."

Boats of aluminum attract much attention. A new style of ducking boat, shown in a tank made expressly for it, was expected to lure the President on from Washington, but he has not appeared yet.

The trout outfit is shown in an actual camping cabin—the temporary abode of half a dozen famous guides—by a genuine disciple of Izaak Walton—none other than Miss Crosby, the attractive fisher maiden, "Fly Rod," whose trout articles have delighted thousands of anglers. It is surprising to see how many "contemplative men" have broken away from their business, even in this wretched weather, to compare notes with her and cultivate close acquaintance with the live trout—all the way from a pound or so to four or five, and landlocked salmon claimed to tip the beam at eight pounds—whom she inveigled into accompanying her to the garden to see and be seen.

##### The Booths.

There arose here so general a dissatisfaction among Ballington Booth's best friends on his announcement of "God's American Volunteers" as the chosen title of his new organization that he decides to modify it at least by dropping the divine name from the title. Whether or not the body shall be called simply "The American Volunteers" is not yet settled. The late "commander" is greatly cheered—as he well may be—by the present outlook of his new enterprise and the number and character of the new friends rallying to his aid. He will have no need—as he has no disposition—to antagonize the old "army" to assure the success of the new movement.

Rev. B. Fay Mills begins a series of revival meetings at Montclair on March 25, to continue until April 5. HUNTINGTON.

#### FROM THE INTERIOR.

##### The A. M. A. Jubilee Year.

As is well known the next annual meeting of the A. M. A. is to be held in Boston and is to be its fiftieth anniversary gathering. Very wisely, as it seems to many, is the plan which the field secretaries are following of making the entire year an anniversary year instead of holding a meeting of only two or three days in the fall. If the methods of calling attention to the work which this noble society has done are everywhere as successful as were two of the meetings held last Sunday in Chicago at the First and Union Park Churches, too many cannot be held, nor will the year be long enough to give all who wish to attend them an opportunity of doing so. Dr. Roy, who has them in charge, said very little himself, but introduced two men, Rev. George V. Clark of Memphis, once a slave, now a useful pastor and a good speaker, who told the story of his life work and referred hopefully to the future of his people, and Rev. W. G. Olinger, a mountain white, pastor of the church at Williamsburg, Ky., and a fine specimen of the race to which Lincoln belonged. His personal appearance

attracts attention. He is seventy-nine inches in height, and is often introduced as "our Longfellow." His statements as to his field of work and its importance were such as to inspire hope in speedy returns for all investments which Christian benevolence may put into it.

*Ministers' Meeting.*

Monday the rooms were full. The paper on Expository Preaching by Professor Mackenzie, which had drawn so many to the meeting, proved even more interesting, and one may truthfully say more valuable, than had been anticipated. Professor Mackenzie thinks that expository preaching has been sadly neglected, that many mistakes have been made by those seeking to adopt this method of giving their people the gospel, that there must be as much variety in the methods employed as there is in the Bible itself, and that, if the preacher will prepare himself for the pulpit as carefully as he ought, he will not only awaken interest in his hearers but do himself great good. Many strangers were present at the meeting.

*The Congregational Club.*

The meeting Monday evening, March 16, was devoted to a consideration of our coming municipal election. Mr. Edwin B. Smith spoke on the Municipal Voters' League and its work, and Mr. Frank H. Scott on the bearing of the next election on civil service reform. Both addresses were well received. There was considerable discussion also over the method in which the meetings of the club shall be conducted. A resolution had been proposed asking the executive committee, so far as possible, to arrange a program the discussion of which shall aim at the enunciation of some principle, or the declaration of some mode of action for the members of the club. While the resolution failed to receive a majority vote, it is evident that its proposal has accomplished all that was desired, viz., to make clear the original purpose for which the club was established—the discussion of important subjects and the furtherance of the interests of our Christian work in the city and the State.

*Mr. and Mrs. Ballington Booth.*

The W. C. T. U. has invited Mr. and Mrs. Booth to make use of Willard Hall during their coming visit to Chicago. Of the visit of Miss Eva Booth nothing is as yet said. So far as it appears the Salvation Army here is loyal to the London officials, but a very slight attempt to exercise undue authority would be likely to throw the whole army into Ballington Booth's hands.

*Dr. Rusk and the W. C. T. U.*

The disagreement over Colonel Ingersoll will be amicably settled by having him speak in Hooley's Theater. Probably the Church Militant will soon go to the theater as its regular place of meeting. Audiences are already, so it is reported, too large for Willard Hall. For some time now the women have been conducting noon prayer meetings, under the leadership of Mr. Francis Murphy, with much encouragement. A great many intemperate men have been reached and some hopefully converted.

*Governor Altgeld and the Insane Asylum.*

The Tribune's assertion that five persons have met their death from neglect or criminal treatment at the insane asylum in Jacksonville bids fair to create an excitement before the charges are proved or disproved. For the sake of humanity it is to be hoped

that they will not prove to be true. Governor Altgeld has visited Jacksonville and declares his intention of probing the charges to the bottom. The Tribune will place all its information at the disposal of the governor.

*Miscellaneous.*

A citizens' meeting in the interests of better city government was held Monday evening at Central Music Hall under the auspices of the Municipal League. Judge Tuley made a scathing speech against corruption among city officials. The Civic Federation, although working very quietly, has by no means ceased its labors. Without mixing at all in politics, it has rendered the nomination of bad men for the council a hazardous operation this year. Neither party is anxious to put up candidates whose record will not bear the scrutiny of the Civic Federation. The federation is also investigating the pay rolls of the South Side tax office with a feeling on the part of those who instigated the examination that a good deal of money has been wasted on officials who have rendered small equivalent for what they have received. Sir Henry Irving addressed the students of the University of Chicago, Tuesday noon, March 17. Kent Hall was too small for his audience. He spoke on Macbeth and gave it as his opinion that Macbeth himself, according to Shakespeare's conception, was the great criminal in the play, and not Lady Macbeth as is so often asserted. The strike of the cutters and trimmers is not yet settled. Many non union men have been prevented from working and the police have more than once prevented violence. A strike among the stone cutters has been submitted to arbitration. Mr. S. M. Moore and his daughter, Mr. E. N. Wiley of Chicago, will soon sail for Constantinople, where they hope to meet Mrs. C. F. Gates and her children, who will leave Harpoot about the middle of April in order to return home. Mrs. Gates, who is a daughter of Mr. Moore, is far from strong, and the experiences through which she has passed render return to the United States necessary.

*The Bible Institute.*

Another special conference for Bible study, similar to that held last year in connection with this institute, will be held during the month of April. Board and lodging can be secured by writing to Rev. R. A. Torrey, its superintendent. Professor White will speak at three o'clock each day, the first week on the Book of Job, the second on the Psalms, the third on the Gospel of John, the fourth on the Epistle to the Romans. Dr. W. J. Erdman will treat such topics as Sonship, Results of Redemption, The Glory of God. Superintendent Torrey is to treat the First Epistle to the Thessalonians and to speak on Personal Work. The regular course of study is indicated under the topics Studies with Christ in the School of Prayer, Studies in Isaiah, in the Book of Acts with Reference to Homiletical Material, and in Colossians and Galatians. Professor Towner will be in charge of the musical department. The managers say the conference promises to be a large one, and that, as the expense for all its advantages will be only five dollars a week, applications for room and board should be made at once.

*University Settlement.*

This settlement, which now costs upwards of \$3,600 a year, has been sustained

chiefly by the students and faculty of the University of Chicago. Situated near the stock yards, its friends say it reaches 2,000 people and has become a source of rich blessing to them. A head resident with assistants varying in number from three to seven have directed the social and philanthropic activity of the settlement. A crèche is supported, musical work is provided for and a gymnasium for boys is kept open during the winter. There is a kindergarten for about seventy children, and several classes for advanced instruction have been formed. A score of clubs have been organized and are successfully maintained. To obtain needed funds this year professors in the university will give lectures on topics of universal interest in houses of leading citizens of the West Side, which have been opened for the purpose.

Chicago, March 21.

FRANKLIN.

FROM THE NORTHWEST.

*Dr. Moulton's Lectures.*

Under the management of the Institute of Sacred Literature Dr. R. G. Moulton, University of Chicago, has been delivering a series of lectures in Minneapolis to audiences which have crowded our largest churches. These lectures deal wholly with the Old Testament as literature, regardless of higher or lower criticism. They are masterpieces of insight and comprehension of Hebrew literature, of which the Scriptures are the flower. The orations of Deuteronomy as rendered by him make it a new book, and in the prophecy of Habakkuk he sees rhapsody, and the book stands forth as a thing of life. He makes intensely interesting many portions of the Scripture which have seemed to many to have little meaning. Professor Moulton's book is scholarly, reverent, helpful and stimulating.

*Good Citizenship.*

The enthusiasm and interest of Minneapolitans in good citizenship organizations is manifesting itself. Mayor Pratt is pushing his crusade against the gambling houses of the city and, at the earnest solicitation of the Congregational ministers, he has revoked the theatrical licenses of two prominent low playhouses. The leading daily paper is making a strong fight against the hitherto lax enforcement of municipal laws, and popular clamor against the city council's questionable methods promises a radical change in city affairs in the near future. In St. Paul the good people are rising up in their might against wine rooms. There are several indictments by the grand jury in these cities which promise to unearth some corruptions in city government which will seriously involve some of our most prominent men. The success of this uprising against deep-seated wrongs is daily made more certain by the added interest of our best business men and heaviest taxpayers.

*The Pastor-Elect of Plymouth Church.*

This leading church of our denomination in the Northwest eagerly awaits the coming of Rev. David N. Beach, who is expected to preach his first sermon as pastor on Easter Sunday. The foremost problem of this down-town church is so to organize and set to work its forces as to bring the gospel efficiently to the very large numbers in the immediate vicinity of the church who are not being reached. Here is a great open door, a large force of workers and the com-

ing leader will find a parish large enough and sufficient problems awaiting solution to enlist all his powers as a general. Successful work at this center will mean much for the churches in all this region.

Interest in Hampton Institute.

The new interest awakened in this vicinity for the higher education of the black race by the presence of Booker T. Washington has been much increased by the coming of Professor Frissell and some of his students in Hampton, who are touring the upper Mississippi Valley and enlisting some of our business men's sympathy and money. Especially is this true of those men who do not give through any of the regular boards of the churches. Prominent among the benefits resulting from such a tour in this section is the undoing of prejudices formed by people who estimate the Indian's possibilities by the shiftless specimen still native on some of our reservations.

Whither in Church Unity?

Several months ago the Brotherhood of St. Andrew arranged for a series of daily noon hour meetings during Lent, and invited one or more leading clergymen outside of their church to deliver addresses. These men accepted the invitations and were preparing their addresses when they were informed that several of the rectors did not deem it wise to have any non-Churchmen take part. And this, too, from a body which has so much to say about Christian unity. Is Dr. Greer right when he says, "If you look at us real hard you will find out that our unity (Episcopal) means that we want you all to believe as we do?" We are waiting for light.

J. A. S.

#### CURRENT THOUGHT.

##### AT HOME.

Professor Shailer Matthews, in the March *American Journal of Sociology*, discusses Jesus' teaching respecting the State. "Was then Jesus a socialist, a monarchist, a democrat? Again it must be said he was neither. He stands committed to no political teaching. . . . He held himself sternly to the duties of a preacher of religion and morals. It was enough when he had shown the fathery monarchy of God and the fraternal obedience of men. . . . The test of a theory or a fact of government must not be, Does Jesus teach it? but, Does it make for that fraternity that is his ideal for society?"

Zion's *Herald* publishes an interesting symposium of opinion contributed by the professors of the School of Theology, Boston University, the New England training school for Methodist preachers. In reply to the request, State what should be the attitude of the Methodist minister toward the higher criticism? Pres. William F. Warren says: "He should regard it as one of the 'all things' which he is divinely summoned to 'prove,' that he may hold fast only that which is good." Professor Buell of the chair of New Testament Greek says: "So far as the Methodist minister finds himself called to defend the Bible, he should qualify himself by earnest and systematic study to understand the results of Biblical criticism, to discriminate between the essential and the non-essential in the record of revelation, and to select defensive positions which will prove invulnerable." Professor Sheldon, professor of systematic theology, says: "That type which combines essential reverence for Scriptural ideals with thorough scholarship is entitled to respectful consideration, even when it crosses views which by force of inheritance we prefer to cherish." Professor Rishell, professor of historical theology, holds that

the minister "should ever remember that all that is best in it is but a means, not an end. Hence he should preach the saving truth which the Scriptures contain, not critical discussions relative to their origin and composition. And above all he should never drift away from the truth accepted almost universally by the critics, that the Bible contains all that is necessary to salvation, and that, properly interpreted, the Bible is an infallible rule of faith and practice."

##### ABROAD.

Dr. J. Guinness Rogers, commenting in *The Independent* on Dr. Rigg's remarkable letter to Cardinal Manning, to which we referred in this department recently says: "If Dr. Rigg entertained this view about those Wesleyans who had the misfortune not to share his passionate antagonism to a man [Gladstone] who has done so much to raise the whole ideal of English statesmanship, the manly course would have been to denounce them [Hugh Price Hughes, Percy Bunting, *et al.*]. The last person in England who would have been made the confidant of any Protestant leader as to the failures of his own church was Cardinal Manning. . . . An alliance between a Methodist leader and a cardinal archbishop such as the correspondence reveals, is a phenomenon, but it need not alarm us [Congregationalists] if we are careful to learn the lessons which it writes in such unmistakable characters."

The *Christian Commonwealth* publishes some interesting letters from Robert Louis Stevenson to Professor Charteris of the University of Edinburgh, who was an intimate friend of Stevenson's father, concerning whom the son wrote thus: "Yes, my father was a 'distinctly religious man,' but not a pious. The distinction painfully and pleasurable recalls old conflicts. . . . His sentiments were tragic, he was a tragic thinker. Now, granted that life is tragic to the marrow, it seems the proper function of religion to make us accept and serve in that tragedy, as officers in that other and comparable one of war. Service is the word, active service in the military sense, and the religious man—I beg pardon, the pious man—is he who has a military joy in duty, not he who weeps over the wounded. We can do no more than try to do our best."

The *Australian Independent* says that a high military authority in one of the colonies told a crowd of schoolboys recently that the one thing Australia needed was a big war. "No doubt it is the kind of thing that the professional soldier needs. But it is the one thing not needful for the best and highest interests of the human race," replies the *Independent*. The same journal tells of thousands of people in the colonies who have allowed themselves to assume obligations from which there is no possible relief except in insolvency or the grave, and it adds: "We have sometimes thought it might be a wise thing to introduce into our modern life some such provision as that of the Hebrew jubilee, which periodically freed all men and families from their commercial obligations and liabilities and enabled them to make a fresh start."

Dr. E. J. Dillon, describing The Fiasco in Armenia in the March *Fortnightly Review*, attributes Great Britain's crushing diplomatic defeat "to the unceremonious manner in which the sultan was baited from the very first, without reflecting that he was being driven into the arms of Russia, and without taking means to prevent his cordial reception by that Power; to the reasonable distrust of our Eastern policy felt by the czar's government, who are masters of the situation—a feeling which pains to dispel were taken; to ignorance of the fact that Germany was resolved to follow Russia through thick and thin, not merely against England, but even to the detriment of what heretofore were considered the interests of her Austrian ally; and to our taking it for granted that the co-operation promised and duly given to us by Russia, in

a purely academic inquiry, would, as a matter of course, be continued to the extent of employing force against the Ottoman Empire." He places the blame, not on Lord Salisbury, who had to play the last act of the farce, but upon Lord Rosebery and Lord Kimberley, who started in with high tragedy, but failed to shed gore when the crisis came. Lord Rosebery of course denies this charge, and has done it in and out of Parliament.

#### THE CHRISTIAN LIFE.

##### V. CHURCH WORSHIP.

BY REV. FLOYD W. TOMKINS, JR.

We miss much of the help which might come to us from worship, because we have such a faulty idea of what true worship is. We have always heard of "going to church," and our early experiences have given a certain color to the Sunday gathering of which it is difficult to rid ourselves. Formality has led to unreality and that, perhaps, to unbelief in any strength to be derived from worship. We ought to worship, not from any obedience to the law of propriety, not because we were taught to worship, not even because we think God asks it of us, but because we need it, and the satisfying of need creates a true, healthy love for that which grants the satisfaction.

Before thinking of the parts of worship let us remember that the church building and Sunday are simply incidentals in our worship, that is, the building where we gather and which is consecrated to God, and so called "God's house," is to make our worship convenient and fitting, and Sunday is chosen, not as the only day, but as a special day for worship. When men realize that the scientist, who talks of the field, the wood and the river as places for adoration and uplifting meditation, has a great truth at the foundation of his independence—for "the groves were God's first temples"—then the material building of man's erection will not grow less but more important as being the emphatic proof of God's presence on earth everywhere. And when men think of everyday as God's day then Sunday will only be dearer as declaring the truth of the sanctity of all time. We must not grow narrow and try to confine God and his love within four walls or twenty-four hours. The spire and the cross declare that God is on earth to meet us, and the rest and quiet of the "first and best of days," as Keble so beautifully calls it, make us know that God "breathes his peace through all the days." Perhaps, sometime, when our churches are always open and the rushing man of business can mark the sanctuary inviting him to "come in, rest and pray," and the tired woman of many cares can remember that one door to quiet is never closed, worship will become a more real thing. Nothing is a more cruel sarcasm on our modern Protestant Christianity than a great building opened once a week for a few hours and then shut, locked, barred, gated and padlocked as if God had gone away and would not be back till the next Sunday. Of course the man thinks God is nowhere if the place specially built to emphasize his presence is held shut against his children. Nothing so biting in the way of practical unbelief is found, even in this nineteenth century, as a week bounded by two Sundays, but left without an opportunity for worship except, perhaps, a "midweek" service and that in a "second hand," weekday place called a "vestry" or "chapel."

1. The parts of worship are three, namely, praise, prayer and instruction. If any one of these is wanting the worship cannot be complete. We are meeting God. (Hence the good old term "meeting house," which means a place not where man meets man, but where man meets God.) So we praise as we see the King in his beauty; we pray as we see the King in his might; we listen as the King in his wisdom speaks.

Praise and thanksgiving lift the soul upward. Most of us have very low ideals in life. Money, pleasure, power—these are the little hillocks we try to climb, and when we reach the top we feel ashamed, for we are still so low. To lift eyes and feet to the mountains is to see God. I suppose the reason we sing so feebly (if we sing at all), and why we sometimes even sit down while we sing, is to be found in our lack of real healthy enthusiasm; and there can be no real enthusiasm where we do not glory in some great vision, some noble hope. "My God, gracious, good, eternal, I love thee!" Who can say such words intelligently and not feel a thrill? We feel it when we praise a friend. Not long ago I listened to a great pianist. He held his audience at first, then he inspired them, and finally he aroused them and they crowded forward, clapping, waving handkerchiefs, tears in eyes, throats swelling with suppressed emotion. Is not God greater and his harmonies are they not richer than any human can bring from strings or pipes? We think of history, and God is there in a divine symphony. We think of nature, and God is there in one unending yet ever varying song. We think of our lives, and God is there again with strange harmonies which grow richer and sweeter as their tones ring in after years.

2. Of prayer we can hardly say enough, it forms so full a part of all true worship. We come empty, and must be filled; tired, and must be rested; anxious, and must be calmed; troubled, and must be comforted. But we must not forget that we worship not selfishly but as a family; it is "common" worship.

We share our mutual woes,  
Our mutual burdens bear.

Hence the importance of repeating in concert our petitions, happily so much more frequently done than formerly. How real the dear Lord's Prayer becomes when "Our Father" is said not by minister alone, nor by each in the silence of his own heart, but by all "with one mouth." So, too, we pray for common blessings. There would be fewer church quarrels and fewer heart-broken ministers if the people prayed for each other, for their church, for their pastor. It used to be the custom once for the minister to guide the united, though silent, petitions of the people by giving subjects for prayer, while all knelt before God, thus: "Let us now pray for our church, that we may be united, spiritual, earnest." And then, after a pause: "Let us pray for the sick and the afflicted." And then, again: "Let us pray for parents, brothers, children not yet serving Christ." One can readily imagine such common petitions arising as would make heaven full of joy. The most helpful "mid-week" meeting I have ever heard of was thus made an opportunity for common prayer by each praying for his neighbor who lived next to him, and then for his neighbor in the seat by his side, and then for the servants at home or the business companion. We may be sure

there was little bitterness left when that service was over, for bitterness cannot live in the face of prayer. But, if there is no such custom in my church or yours, still there is opportunity enough for common prayer if only we will use it. How much time we lose in church "waiting for the service to begin!" Why, it has already begun as soon as we are there. And the precious moments before the minister enters may be made the best part of all the worship.

3. Instruction is commonly thought to lie only in the sermon, but that is a great error. God's minister indeed speaks to us, if he is true, the message God has given him. But we must know that in worship God himself speaks directly by the Holy Spirit. He speaks through the Bible as it is read to us and we learn so of his will. He speaks to our hearts as that quiet motion touches us, so strange and yet so real a motion, calling to duty or restraining from wrong. He speaks in the peace which follows prayer, in the inspiration which a hymn gives, in the longing which comes from a thought of our need and, if we are quick to learn, we can have no difficulty in comprehending the lesson.

I would not minimize preaching. There is a quick response to earnest, sincere sermons spoken as man to man. A sermon which has been thought out on the knees and prepared in God's sight and by his grace must do good. But after all it is the human element which enters into the speech and we are bound, in listening intelligently, to judge taking what we need and leaving the rest. The great difference between modern and mediæval Christianity is that now men do not act because some one tells them to act but because they are impelled by a nobler guiding. Then faith and action were simple obedience to what the Christian leaders said. It was necessary then because men were not generally educated. But it can never be in this era that I will accept, without examination and judgment, that which another declares. Sermons can persuade, they can instruct if they lead, through persuasion, to truth in practice, but they can never compel, and it would be well for some young ministers to realize this. But in all ages for the last 1,800 years men have accepted alike God's word spoken in the Bible or heard through conscience. When God speaks we listen, even though our understanding cannot follow.

What can we do to make our worship more really helpful? First, we can believe in it. Never speak of it as a mere "going to church," or a "preaching service," but as a meeting with God. Second, we can accustom ourselves to bring our burdens here and give them to Jesus. Sometimes men and women are told to leave their business and their household cares behind when they enter the church. I think Christ would say, "Bring them with you that I may give you strength and wisdom to bear them." The reason there is so much godless business and such fretful household service is because people have left them outside, as our fathers used to tie their horses in the shed back of the church, and after the service they were taken up again until the next Sunday. Worship means consecration, that is, asking God to bless everything. Third, we can join more heartily in the worship. Our voices, as well as our hearts, God asks for. "When my mouth praiseth thee with joyful lips," sang

the Psalmist, and Miss Havergal phrases it in modern poetry:

Take my mouth, and let me sing  
Always, only, for my King;  
Take my lips, and let them be  
Filled with messages from thee.

And, lastly, we can be reverent. If God is in church to meet us, let us meet him reverently, not as afraid, but as overcome with honor and love. "The Lord is in his holy temple." "This is the house of God."

## A BARITONE'S PARISH.

I.

BY REV. JAMES M. LUDLOW, D. D.



Rev. J. M. Ludlow, now pastor of the First Presbyterian Church of East Orange, N. J., was graduated at Princeton in 1861. His story, *The Captain of the Janizaries*, issued in 1886, gave him a position as a writer of historical fiction which was most complimentary to his vocation as a historian, his gifts as a stylist and an author endowed with imagination.

The pulpit and the choir gallery are closely related in our city churches. It is, however, a sad fact that the sons of the prophets and the sons of Korah usually know little of one another. To the musicians the minister often seems to be a mere recluse, and the clergyman comes to look upon his choir as a band of itinerant minstrels.

It is therefore very refreshing to note that between the pastor of St. Philemon's, the Rev. Dr. Wesley Knox, and Mr. Philip Vox there sprang up an intimacy almost from the day when the new baritone sang his first solo. It was Shelley's Resurrection, which had been rendered as an offertory after one of the Doctor's finest efforts at an Easter sermon.

Deacon Frisk, the chairman of the music committee, met the preacher at the chancel rail within fifteen seconds after the benediction had been pronounced—before the sexton was able to announce to the pastor that a parishioner was in momentary expectation of death and required his immediate attendance; before Lawyer Codey had adjusted his silk hat upon his wrist, like a falcon, preparatory to his stately march down the middle aisle; and even before the soprano had adjusted her handsome face and bonnet over the front of the choir gallery to inspect, or be inspected by, the passers out. Deacon Frisk was like most music committee men in that he knew little about the musical art, but he was a hustler in getting the worth of his money in whatever job he tackled. Rubbing his hands in self-congratulation upon the new baritone's engagement, he delivered himself of a panegyric which he had spent the time of the closing prayer in composing.

"I tell you, Doctor, Vox was a catch. Why, he sang,

In slumber lay the brooding world,  
so sweetly that you could almost hear the stars twinkle through the music, and when he struck,

Let heaven's vaulted arches ring,  
it seemed that the sky were tumbling down through the church roof. That's great singing. Eh! Doctor? Cost only three

hundred extra. Worth a thousand on the church market."

"Yes," said the Doctor, "I was pleased with the man's voice. I am impressed with the idea that there is more than larynx and training in him. There must be bigness and sweetness of soul behind those tones. Men can't sing that way to order. Come, Frisk, introduce us when those young women get through talking to him. I know I shall like him."

The dominie is a bachelor. That is a pity, for a wife and family of ten could home themselves in his heart without detracting from the love he has for everybody else.

But having no wife to console him after the efforts of a hard Sunday, he was accustomed to ask one or another of the young men to come to the study and "curry him down" after evening service.

Soon Vox came to permanently occupy this place of clerical groom. The saintly folk who thought that the light burning until Sunday midnight in the sanctum was a sign of the protracted devotions of their pastor would, on one occasion, have been astounded to see the reality. On the lounge was stretched the tired preacher, his feet on a pile of "skimmed" newspapers, reserved for the more thorough perusal they would never get. In his lap lay the head of a big collie, whose eyes were fixed on the handsome face of his master. Do dogs have religious instinct? If so, this was a canine hour of worship, and the dog was a genuine mystic. In some famous pictures of the Adoration of the Magi there is less reverence and love depicted on the faces than gleamed from beneath the shaggy eyebrows of the brute.

By the study table sat Vox, his big, bushy head and square, Schiller-cut face (except for a very unpoetic mustache) bending over a chafing dish that sent up the incense of a Welsh rarebit, the ingredients of which were the offering of the landlady's piety.

"Doctor," said Vox, suddenly, poising the spoon as if it were a baton, and dipping the melted cheese onto the manuscript of the night's sermon before the preacher had decided whether to put it into his "barrel" or his wastebasket; "Doctor, do you know that I feel like a hypocrite singing in a Christian church?"

"You a hypocrite, Vox? You couldn't act a false part any more than you could sing a false note without having the shivers go all through you."

"Well," replied the singer, "that is just what is the matter with me. The shivers do go through me. I am shocked at the moral discord I am making. I am striking false notes all the time. My life doesn't follow the score of my conscience. I sometimes put no more heart into my singing than the organ pipe does."

In evident self-vexation Vox strode across the room, holding his plate of rarebit as he would have held a sheet of music, and managed in his nervousness to jerk the toasted cheese off it as he sometimes seemed to jerk the notes off the paper. The doctor slipped from the lounge just in time to escape having a savory splash lodge itself between his vest and shirt bosom. The dog growled at the apparent attack upon his master, but was diverted from further warlike demonstrations by the bit of toast that fell under his nose.

"Your dog is as good as a special policeman for you, Doctor."

"Yes, he defends me in more ways than

one. You know why I call him Caleb? Caleb is Hebrew for "God's dog." One day, when he was a pup, I forgot myself and dropped into a regular pessimist over some materialistic trash I was reading. The pup seemed to notice my sour face, and put his paws upon my knees, lolled out his tongue and looked me through and through with those bright eyes of his. It was as much as to say, 'Master, you're a fool. Look at me. Didn't it take a God to make such a marvelous creature as I am?' So I have called him Caleb ever since. He tackles many a doubt for me, as he would any other robber."

"I wish I had your faith, Doctor," said Vox, putting his arm around Caleb's neck and dropping another piece of toast into the waiting jaws.

"Faith? You have got it, Phil, only you don't know it."

"Nonsense, Doctor! I suppose I believe the creed; at least, I don't disbelieve it. But I don't feel these things. That's what makes me say that I am a hypocrite to sing in a Christian church. Tonight I saw a woman crying during my solo. I felt like stopping. What right have I to make another feel what I don't feel myself? I tell you, Doctor, I am nothing but a bellowing hypocrite. I'm going into the opera, where it's all make believe. You know that I have had offers that would tempt a singing devil, and I believe I would become one if it were not for you."

The Doctor eyed his guest quizzically for a moment, then deliberately stretched himself again on the lounge.

"Phil, that cheese has gone to your head. I didn't think it was so strong. Yet I can understand your mistake. I used to talk to myself that way. I would scratch out the best sentences from my sermons, because I didn't feel all they meant, and would accuse myself of duplicity and cant, because my experience wasn't up to my doctrine. But how could it be? My brain isn't as big as the Bible. My conscience isn't as true as Moses' was when he wrote down the Ten Commandments. My heart isn't as tender as Christ's. If I should say from the pulpit only what I feel at the moment there would be poor pasturage for the people. So it is all through life. People talk in society on a higher level than they habitually think on. That is what society life is for, to tune up to key the sagging strings of common, humdrum life. I suppose, Phil, that you will refuse hereafter to say good morning to your neighbors, because at the moment you are not thinking and not caring whether their day is to be a happy one or not. Feel! Do you suppose that old violin feels anything of the thrill that goes through its fibers? Shall I smash it for a hypocritical contrivance of wood and cat-gut? Did I kick Dr. Cutts out of the study the other day because the hard-hearted wretch didn't realize how much good he had done me in reducing the swelling about my sprained ankle? Yet you want me to let you kick yourself out of the church because you don't feel like one of the Angels of Jesus, or haven't had all the joy of life crushed out of you by affliction so that you feel Weary of Life as you sing."

The Doctor warmed with his theme until, standing up, he put his big hands on Vox's shoulders and fairly shouted at him: "Sing, Phil! Sing the brightest, happiest things God ever inspired poet and musician to

write. But don't go croaking like an owl because you don't feel like nightingale."

"Well!" said Vox, drawing a long breath and letting it out in a whistle, "that cheese or something else has inspired you, Doctor. I never heard you so eloquent in the pulpit. Why don't you preach at us that way, as if we were individuals, instead of firing at us in the lump? I'll sing hymns for you even if I do it as heartlessly as a hand organ. But now, Doctor, for the other six days in the week you'll have to confess that they are full of husks that do nobody any good. Here's my diary. Isn't it wretched for a man with a conscience? Monday: sung at Checkley's musicale for \$50 and a score of female compliments. Tuesday: in oratorio for \$100 and some newspaper puffs which were all wrong from a critical standpoint. Wednesday: moped all day because I had a sore throat and couldn't sing. Thursday: made believe teach a lot of tone-deaf girls who can never sing any more than cats, and took their fathers' money for the imposition. Friday: ditto. Saturday: rehearsal. Now tell me, who am I helping by peddling my chinwares?"

Vox had to stop from lack of breath as well as from the fact that his week had run out.

"Go on," said the Doctor, nonchalantly. "You can certainly slander yourself worse than that. What! No more? I am inclined to think that you are a hypocrite, pretending to make a father confessor of me, and then giving me only that meager list of your sins. I know that you are not such a sweet saint as to have only the faults you have mentioned. If they were all I would have a glass case made for you in the choir gallery and put your image in wax there, with a basin of holy water by the side of it. But now soberly, Phil, I think I can size you up, or down."

"All right! Try it. I imagine you will find so big a fool that it will take some time to get the measure."

With that Vox stretched himself to his full height and posed with his thumbs in his vest armholes. The attitude interested Caleb, who imitated him by stretching himself out to almost corresponding dimensions along the floor, recovering his legs slowly to the accompaniment of a long and dismal whine.

"He does that," said the Doctor, "only when there is going to be a death in the neighborhood, or when I have been reading out loud from my sermons. He knows when I have got it long enough. More than once I have taken that dog's hint and saved the people from being bored on the following Sunday. I wouldn't venture to lecture you any more, Phil, without Caleb's consent. So you may thank him for your escape. But I think I can help you size yourself up. Will you go with me tomorrow night?"

"Where?"

"Leave that to me. Will you go?"

"That's a blind sort of invitation. But, of course, I will go anywhere you want me to. But what is it? Some Sorosis? That reformed theater you talk about? Any charge for admittance, or collection? Of course, going with a distinguished clergyman, I shall have to appear in swallow-tails and Arctic shirt front."

"Not a bit of it Phil; your oldest clothes, so that you will look just as mean as you say you feel; then for once you can't accuse yourself of being a hypocrite."

(To be continued.)

## David Nelson Beach.\*

Disciple, Prophet, Citizen.

If I should come to high renown,  
And compass things divinely great,  
And stand a pillar of the state,  
And count an empire all my own,

And miss myself—I were a child  
That sold himself to slavery  
In that fair castle by the sea  
That glimmered toward his mountain wild.

Thus sang the student at Yale a score of years and more ago. One wonders whether these lines have reverberated in his soul once more as during the past few weeks the man in his prime has been receiving the loving homage of his fellow-Christians and fellow-citizens. He has come to "high renown"; he has "compassed things divinely great"; he stands "a pillar of the state," and has not missed himself, yea, rather found himself, and how? By losing himself, by learning the occult meaning, the dynamic force of that divine paradox, "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." Apprehending that great principle and living close to him who first announced it to frail humanity, all in his life that has been, now is, or is to come has followed, follows, or will follow naturally.

You can explain his record and his influence in no other way. Other men are greater scholars, greater orators, have larger stores of knowledge, have more thoroughly worked out the details of their philosophical and theological system, created more literature, constructed more parish and ecclesiastical machinery, and as citizens made greater gifts of money or framed more lasting laws. But here is one who, though a scholar, has forsaken the temptations of the study and the library; who, though an orator, cares little for the form of his message so long as it is proclaimed, enters men's ears and kindles their souls; who, though not unmindful of the ever widening horizon of human thought, nevertheless believes more in bringing men in touch with divine life than in feeding their intellects; who, though intensely eager to speculate concerning the deepest mysteries of God and man, has found that "religion is not a dogma nor an emotion, but a service"; who, though a poet and prose stylist of no ordinary power, has chosen human hearts for manuscripts and heart-throbs as quills; who, though wondrously fertile, patient and gentle in devising and perfecting schemes for transforming energy into results, never confounds means with ends, machinery with life; who, though poor in this world's goods, has given himself so absolutely to bettering civic life in Cambridge during the last eleven years that, as he

leaves it for a new field, its citizens, irrespective of creed, party and rank, have joined in saying:

To your sincerity and fidelity, your ardor and patience, your skill in devising plans for the common good and your energy in fulfilling them they pay the tribute of their grateful admiration. Every useful cause has readily found a place in your heart and every worthy enterprise has equally enlisted your hand. The city is stronger and more upright, purer and more pleasant by reason of the hours you have spent in it.

To you personally, as a clergyman and a public teacher, as a reformer and leader, as a neighbor and friend, they present this assurance of their respectful regard.

This address has been signed by more than 3,000 citizens of the city. It was prepared by a committee including the mayor of the city, two Protestant clergymen, one Roman Catholic priest and Mr. R. H. Dana, son-in-law of the poet Longfellow.

Republics are said to be ungrateful. Municipalities too often are open to the same indictment. What adequate expression of gratitude have either New York or New Haven given to Drs. Parkhurst and Newman Smyth for their services as prophets and censors? They have not received the aid even, much less the thanks, of some from whom they had every reason to expect most. To Cambridge as a city, then, is due the credit of feeling "municipal gratitude" and expressing it so fully, adequately. On a night when a driving north wind hurled the falling snowflakes about with chilling fury, a remarkable audience of city officials, working men, professional men, instructors at Harvard, clergymen—Catholics and Protestants—gathered to express their hearts' emotions. Prof. F. G. Peabody of Harvard presided. Mayor Bancroft described Mr. Beach as a sovereign citizen, who realized his opportunity to serve as a sovereign, unique in his sense of his obligation to perform civic duties as well as exact individual rights, one to whom the city "owes a debt which it cannot pay, it only can express." Father Mundy, the Roman Catholic priest, a beloved yokefellow with Father Scully and Mr. Beach in the work of excluding saloons from the city during the past ten years, described with a fine, sure touch and deep feeling the local conditions which existed when Mr. Beach came to Cambridge, divisive conditions too, calling for "a fineness of tact, mastery of detail, knowledge of men, constant watchfulness of every change in popular feeling, enthusiasm and kindness of heart" in a leader if he would bind all factions together, keep them together, encourage the weak-hearted and set new recruits at work. And they had found just the man in the one to whom they were bidding "Godspeed" that night. Dean Wright of the New Theological School described the work done by Mr. Beach as the "apostle of the Cambridge idea," the peripatetic incarnation of high civic ideals. Rev. C. E. Jefferson of Chelsea, as one who had dissented at times from some of Mr. Beach's proposed methods for fighting the saloon, nobly voiced his profound respect for his spirit and his services to municipalities other than Cambridge. Robert E. Ely of the Prospect Union spoke for the young men of the city, and Rev. Dr. Alexander McKenzie came bearing the loyal regard

and appreciation of Mr. Beach's fellow-clergymen, rejoicing in the demonstration given during more than a decade that a clergyman may be what he ever should be, ever must be in a republic, namely, a leading citizen. And then was presented the formal address, from which we already have quoted. Mr. Beach's response to these words and to the uprising of the people and the tumultuous expressions of their joy expressed in various ways was *sui generis*. The hour was late. The heart-strings were snapping. Whatever of good had been done was modestly attributed to the influence of environment, and then began a strain of autobiography revealing the secret of the man's power, and then followed some pungent truths, obeying which the yet more lovely city is to emerge.

"We walked out into the starlight. We talked of our mother's prayers. We resolved to make the world better, to sell ourselves dear." That is the keynote of the life. A passion to usher in and consummate the kingdom here and now, a willingness to spend and be spent, to bear burdens, sacrifice home joys and personal tastes and ambitions. And thus it happens that in a community formerly not given much to emotion, under the eaves of a university rebuked by Wendell Phillips for its selfish conservatism, this man has come, stayed, won all their hearts and wrought mightily for the cause of Christian unity and civic purity. He affirms that no man ever loved Cambridge more than he. Cambridge never loved a man more. If it will continue to "be one, see far and act," as he implores that it may, its service as an exemplar to the other cities of the nation will be inestimable in its value.

Ten years of "no license," non-partisanship in municipal politics, generous appropriations for parks, successful co-operation of "town and gown" in civic and philanthropic endeavors, and the retention of a neighborhood spirit and pride among the 80,000 citizens of a complex modern municipality have given Cambridge a peerless rank. No one man has done more to bring it to pass than the man who now goes to the great, busy, strategic center of the north Mississippi valley, where he will find scope for his peculiar combination of gifts as prophet, seer, organizer.

Those who are to sit at his feet there may expect a Johannean rather than a Pauline exposition of the gospel, they will detect the influence of Bushnell, Maurice, Robertson and the modern British and American liberal yet orthodox interpreters of Christianity. They will realize that an apostle of Christian unity has come among them, one who leaps lightly over sectarian fences if by so doing he can strike hands with fellow-disciples of Christ. They will be disappointed if they expect an ascetic or a priest or a pedant, but, if they are longing for a major prophet of the optimistic type, if they want a man

Full o' the milk of human kindness,  
vital, rejoicing in life and its opportunities and alert to every present day revelation of the Holy Spirit while loyal to the revelation of the past, then their longing will be satisfied.

G. P. M.

\* Rev. D. N. Beach was born in South Orange, N. J., Nov. 30, 1848, and graduated from Yale in 1872. He served for a time on the staff of the *New York Tribune* and later on the *Sunday School Times*. His pastorates have been in the Congregational churches of Westerly, R. I., Wakefield, Mass., and the Prospect Street Church, Cambridge, Mass., from which he has just been dismissed to become the pastor of the Plymouth Church, Minneapolis. His articles in the *Andover Review*, *The New World*, *The New England Magazine*, his addresses at conferences of theologians and philanthropists, his sermons to the students of Harvard, Cornell, Williams and Wellesley, and his books, *Plain Words on Our Lord's Work*, *The Newer Religious Thinking*, and *How We Rose*, have made him well known beyond the bounds of the denomination and New England.

## The Home

### GETHSEMANE.

BY ELLA GILBERT IVES.

Ye could not watch with me one hour  
Who love me best?  
To comfort now is past your power,  
Sleep; take your rest.  
  
But when in your Gethsemane  
Dark woe shall press,  
My sleepless love shall cradle ye  
With tenderness.

Years ago a group of men, restless, heart-heavy, stood together undecided for their future. One among them impulsively settles the difficulty: "I go a fishing," and they, relieved, reply, "We also go with thee." Disappointed in all that was highest in their lives, deprived of dear companionship, probably doubting the value of life itself, for them, at the time, nothing could have been found so wholesome as the old hard work. Grief sometimes leaves our bodies so strained that rest must come before everything, but to the soul that feels as if its all were gone "the dust and moi" of earth can bring the first relief. It is not merely that work occupies the mind and thus secures forgetfulness. Only when working earnestly do we begin to see life in its right relations. It may be, too, that in our work at such a time we shall find the joy we thought was lost. Those men of old labored all night in vain, but with the morning came the Christ whom they mourned as dead.

In dealing with children and persons of inferior education, it is often best to assume that they know more than they do rather than less. Such an assumption makes them ashamed of their ignorance and kindles their pride and ambition. They immediately try to gain the knowledge which they find themselves expected to possess. On the other hand, if they see their ignorance taken for granted, they sometimes feel a sullen mortification which deadens desire for improvement. "If we're so low down, what's the use in trying to be different?" is their cry. A little girl said of her Sunday school teacher: "She always takes it for granted that we don't know anything whatever about the lesson, just because we don't happen to know all that she does, and it's so discouraging! If she'd only let us tell what we know and not do all the talking herself, I believe we'd every one of us learn more." It is this same spirit which makes bright children despise books written down "to the level of their understanding," as the authors suppose, while they read with eagerness those designed for much older persons.

### LAST WEEKS IN JESUS' LIFE.

BY MRS. C. L. GOODELL.

Did you ever notice, when a beloved friend is taken away by death, the great importance we are accustomed to attach to the closing scenes and incidents of his life? How we recall the last personal conversations, the last kind acts and deeds, his last expressed wishes, his last efforts in our behalf, the last touch of the now vanished hand! All these assume a sacredness which time can never efface.

We hardly need, any of us, to look far away from our own family circle for illus-

## The Congregationalist

trations of this thought. Our hearts grow tender and our eyes tearful as we indulge in such reminiscences and fondly cherish them.

So in this Lenten season, which we observe as a sacred memorial of our blessed Lord as he was about to lay down his precious life on Calvary, we thoughtfully avail ourselves of his last words of counsel, of comfort and promise. We linger near by to the end, if possible, that we may lose nothing of the departing glory and radiance from that divine face; for it reflects upon us the only true light we have in this dark and sinful world.

In the Old Testament there are many prophecies of the coming Messiah and Saviour, but in the New Testament the story of his birth is briefly told, while during the thirty years following we hardly get any trace of him. The incidents connected with his three years' ministry even appear meager compared with the fuller record of the closing weeks of his life. Around this limited space of time cluster events of greatest significance, apart from which his earthly existence would lack its crowning explanation and glory.

Let us draw reverently near and place our ear a little closer to his lips, and even venture, like the beloved disciple, to lay our head upon his very bosom, while he breathes upon us from out the depths of his yearning heart some choice word he has kept waiting for us alone. It may be a rare commendation we have not until now been able to bear; perhaps a word of loving encouragement we have not needed before; or some special personal recognition we would not willingly miss. Is it just possible our ear may catch the utterance of our own name? It may be, in gentle tones, he is saying: What lackest thou that I can bestow? Is there a shadow between thy face and mine that I may remove? Or any darkness on thy path which I can illumine? Does any burden press too sorely for thy little strength? Is there some lesson thou dost still desire me to teach thee? Come, sit at my feet and learn of me; come, and rest thee in my love, and be refreshed in the benediction of my peace. Abide in me, and thou shalt bring forth much fruit—for without me ye can do nothing.

As we take up the Bible readings on the last weeks in Jesus' life, I think we shall discover that he has anticipated all our needs, and provided more abundantly for them than we could ask or think. The precepts Christ gave his disciples during his early ministry are important and not to be passed by, but those that followed later are richly intensified by the circumstances of his closing days.

Looking toward his approaching separation from them, he could not yet say, "Father, I have finished the work which thou gavest me to do." He must open to them more fully the deep revelations of his own divine character and the spiritual nature of his kingdom. He must teach them how to pray the prayer that prevails; how to exercise the faith that conquers; something more about true love to one's neighbor; and the beautiful graces of forgiveness and humility. He must convince them that love to God is the supreme thing; that it leads to acts of kindness and self-denial in behalf of their fellowmen, while the selfishness which seeks one's own and not others' good will bring its empty reward of dishonor and shame. He must make them see how it is more blessed to give than to

receive, the joy and blessedness of Christian service and the claims of Christian stewardship.

Fully conscious as he was of the unsearchable darkness and anguish through which he was about to pass, our Lord calmly and freely unfolded to them the paths they should tread, and the experiences which would bring them into closer fellowship with him and make them partakers of his divine nature.

He did not conceal from them the unwelcome and appalling verities that awaited them in the days to come—tribulation, hatred of the world, suffering, persecution even. In view of the difficulties to which they would be exposed and the fiery trials through which they must pass, his whole heart seemed overflowing with desire to anchor their trust more firmly to himself as their unfailing Friend and Helper. He sought to lodge precious pearls of comfort in the secret recesses of their hearts, which would make them strong to suffer and patient to endure. He taught them that the source of all their spiritual life and fruitfulness was their oneness with him.

True, he was soon to leave them, but in the tenderest and most comforting terms he explained how, in a new way, his place was to be supplied by another Comforter, the Holy Ghost, so that his absence would be no real loss to them but rather gain. He was going away, but he was coming back again, and his Father with him, to take up an abode in their hearts.

The Last Supper and the final discourse so beautifully recorded in the fourteenth, fifteenth and sixteenth chapters of St. John, together with the intercessory prayer which follows, has aptly been called the Holy of Holies in the history of our Lord. Into this sacred and mysteric seclusion we enter with softened step and bowed head. Alone with him we linger, while with sympathetic tenderness he unfolds to his own his last thoughts before his approach to Gethsemane and the cross.

Starting this memorable discourse with the text, "Let not your heart be troubled," he proceeds to open to them, by promise and blessed assurance, the storehouse of his heavenly treasures, containing all the riches of his infinite love, even the very fullness of the Godhead, adapted to every possible phase in which their human needs could appear.

What precious words are these—peace, my peace, comfort, the coming of Christ, the indwelling of the Holy Spirit, the manifestation of the Father. How many of God's dear children have dwelt in rapt meditation upon them, and found cheer and solace and inspiration! Into what a multitude of hearts have they gained entrance as heavenly music amid the harsher sounds of the outer world!

And then this wonderful intercessory prayer! How we rejoice that, instead of being breathed in silence, it was audibly uttered in the hearing of his disciples, and preserved for the benefit of us who came after! It is our rich inheritance today, and if we would have our hearts warmed anew in the precious glow of Jesus' undying love, and become more closely united to him by living faith, let us feed our souls upon this portion of God's holy Word. Let us meditate upon it and rejoice over it "as one that findeth great spoil." Let us remember, too, that our Jesus is still living and interceding for us within the veil.

## RIGHT LIVING ON A WRONG PLANE.

BY MRS. M. E. SANGSTER.

At the first glance it seems as if here is a manifest contradiction in terms, for how can one live rightly on any plane but the best. Yet, when we look about us, and some of us when we look at home, we are fain to confess that there is such a thing as living honestly, honorably and even beautifully and still failing to give and to get that which makes the fullness and the sweetness of life. There may be right living, yet the living may be on a low level. There may be no breaking of law, yet the law of the highest love may be ignored. There may be much doing of the Commandments and a missing of the spiritual atmosphere which is beyond the written word.

A young wife goes to her new home, her hand in that of her "good man," the husband she has chosen; she, out of the whole world his sought and found, is to be the lodestar of his future course. To surround her with luxury, to anticipate her every wish, to pay her homage is his desire and impulse. In a thousand happy homes this drama is going on, the young husband delighting to give the wife all that he can, so far as his means will allow. If he is rich he bestows on her position, jewels, a fair home, travel, everything that money can buy. If he is poor he still shares with her his wages and works for her with cheerful alacrity. In turn, she is eager and wishful to serve and honor him. There is nothing, in the beginning of a happy married life, which a wife will withhold from her husband, except, sometimes, the very thing which would be better for him than all the sweet and easy compliance in the world. Right living on the wrong plane has held many a man back from his proper place in the Church of God, from his niche in the community to which, as a good citizen, he is entitled.

"I always went to prayer meeting before our marriage," said one dear young wife, "but Rob was not brought up to go and prayer meetings bore him. It seems to be more my duty to stay at home with him when he is tired than to go and leave him alone in the evening. So that is why I miss our pastor's evening lecture in the middle of the week, and why I almost forget what a prayer meeting is like."

The same wife, whether weary or not, always accompanies her husband to a place of amusement which he fancies he would like to attend. How shall he suspect, since she never shows him by word or sign, that she has a yearning for the privileges of the church which is not satisfied? By degrees the yearning lessens. In a way, the way of devotion to her husband, the wife's theory of living is right, but she carries it on on a wrong plane. She has thrown away the chance of bringing her husband up to where she stands, and she has herself sunk.

On the other hand, the wife, religiously trained from the first, has the courage to assert and live up to her convictions, quietly and trustfully assuming that the home is to be one where God is to be openly served. The wife gives the tone to the new home, where she is the presiding genius. Her piety, her consecration, her love, wise beyond weakness, strong to bear, strong to wait, strong to suffer, exacts of her life's comrade the best and leads him onward and upward. Such homes there are, sweet with the breath of the kingdom of heaven, where

the love of Jesus has so filled the heart of the one who knew its secret sweetness that it has simply brought the other into the fuller companionship possible to God's elect. Right living on the highest plane will have this reward.

Is there not, too, another peril to which we women are subject in this era of interest in beautiful accessories of the household? Can we not sometimes in our care for the machinery overlook the thing for which it exists? Is there never the lack of discovering the inner meaning of home, that for which home exists, to be the pattern of the heavenly, through our interest in the vases, the hangings, the chairs, the tables, the china and the silver, which are justly dear to us? Let us take care that we live on a plane which shall uplift us above the accidental and the transitory, which shall keep us serene whatever wind may blow. Right living on the right plane, that is what we should strive for, and they who strive worthily will surely reach their desired haven.

## THE SCIENCE OF FOOD.

## II. ITS PRODUCTION AND PRESERVATION.

BY M. V. SHALER.

Agriculture was the beginning of civilization, and the extent of its development along scientific lines is an important data in determining the plane of enlightenment and the progress of a nation. Germany has done more than any other country to bring before the people the importance of a better understanding of agricultural products, and her analysis of food and dietary experiments are proving not only a beneficent means for the betterment of all, especially working classes, but they have given a stimulus to other countries to follow her example. America has only begun to make dietary experiments, though for years much attention has been given to feeding stuffs. Man has not been so well treated as beast so far as his food is concerned, but there is now promise of steady progress, both so far as production and preparation of food are concerned.

We need to know (1) the chemical composition of various foods, (2) the nutritive proportions, (3) digestibility, (4) fuel values, (5) ratios between nutritive values, (6) kinds and proportions best adapted to different ages and occupations, (7) errors in food economy and (8) the sociological and agricultural bearings of the subject.

The first systematic investigations of the chemistry of foods were instituted by Baron Liebig, to whom and Count Rumford before him we owe a debt of gratitude for giving to the ball of science pertaining to domestic economy the first impetus which sent it on its beneficent course, slow to move though it has been in the last quarter of a century. Recent research in physiological and agricultural chemistry has refuted some of Liebig's statements, but in the main they have stood the test of forty years.

Since 1888—when the Smithsonian Institute and the United States Fish Commission, influenced by Prof. S. F. Baird, conducted an examination performed by Prof. A. O. Atwater of the nutritive value for man of fish and invertebrates, meat and dairy products—vegetables, cereals and fruits have come under chemical dissolution and the microscope, and the result has been to give us an amount of accurate information which it is a pity is not more

extensively utilized in our daily diets to give a correct balance to necessary nutrients.

The preservation of food is an important item for consideration, as by various processes different results accrue, some valuable, others detrimental to health. As in cooking so in the preservation of food primitive methods are being proved by scientific analysis to be very nearly correct. Drying or slow curing by heat were probably the means first employed, and foods so preserved are pronounced today to be in the most nutritive form. One pound of dried meat is equal to four pounds of fresh meat because its moisture only has been removed, always a large per cent. in flesh, and none of its nutrients has been lost. Analysis of other dried foods also, as fish, fruits, vegetables, demonstrate their concentrated value. The industry in dried meats has become an enormous one in nearly every country of the globe. The scientific objection to dried meat is that the amount of heat used to preserve it is not sufficient to destroy any germs of disease which it may contain, and it is therefore important that manufacturers should be required to select absolutely healthy flesh for their trade.

Preservation by salting, pickling and curing has special value, as salt-peter and borax used in the process have antiseptic qualities, though too frequent use of such foods may disarrange digestion. Food preserved by slow heating to a germicidal temperature is unquestionably the safest method from a bacteriological standpoint, a vital consideration so long as there exists tuberculous cattle in the land. All food brought to the boiling point and put up in sealed cans while still hot retains its nutrients and is freed from germs.

In canned goods there should be no chemical odor and that of the article itself should be a perfectly natural one. A sniff at the first puncture of the can-opener is a good test for detecting an imperfect condition of fish or meat. If the least odor other than that of the fresh article is present it should be rejected.

Complete protection from the air is the principle upon which the perfect keeping of food rests, even for small quantities temporarily. When market men and housekeepers protect their provisions from the dust-laden air a more cleanly régime will surely show a better condition of health. A vast improvement, so far as cleanliness and the non-use of deleterious chemicals are concerned, has been forced upon the manufacture of all kinds of foods by rigid government inspection of late years, but housekeepers need to be on the alert notwithstanding.

## FRESH AIR STUDIES.

## HERALDS OF SPRING.

BY HOWARD E. PARKHURST.

The announcement of spring's power of resurrection is not by wind, earthquake, nor by fire, but by a still small voice—the song sparrow—that invariably hails the new era with prophetic confidence as early, in this latitude, as the middle or latter part of February. From the moment of hearing this joyous herald on winter's ragged edge the ornithologist "feels the future in the instant." He forgets the things that are behind and reaches forth unto those that are before. All future fury and snowstorm are but the bluster and final charge of a

vanquished enemy. The naturalist's mood now springs into the major key of expectation.

For those not familiar with the birdward side of life, who would hardly know a song sparrow from a night hawk, let me describe it. The song sparrow, though not to be named in the same mouth, looks more like the omnipresent English sparrow than any other bird one is likely to see at this season, yet it has a lighter shade of ash on the back, while the breast is darkly streaked and has a conspicuous black blotch in the center. The song sparrow is also more sprightly, and has a more trim figure—two points that one may not observe until he is in his second year of ornithology. The song is remarkably simple, and yet so characteristic that it can never be confounded with any other throughout the year—a succession of usually three detached notes, sweet and clear, followed by a conglomeration of ecstasy, inextricably tied up into a musical love-knot. What warmth and hope are in that rich, familiar strain, as freshly falling on the ear as if it had not for generations declared, in the selfsame breath, the death of winter and the birth of spring! Green fields and balmy airs, delicious fruits and flowers seem focussed in that joyous chant, and the heart bounds in prospect of the new era and gives, perhaps, the warmest welcome of the year to this blithe messenger.

The turn in the feathery tide is apparent, not so much by the coming of new species as by increased numbers of some that have been with us to a small extent all winter, such as song sparrows, snowbirds, robins, cedar birds and golden-winged woodpeckers, all of which are more abundant in March. Doubtless the earliest songs we hear from the sparrows are not from new arrivals, but from the few hardy specimens that have braved a northern winter. Now, too, goldfinches, European and American, as well as snowbirds utter fine twitterings—the song buds that are to bloom into sprays of full and gushing notes a few weeks hence.

Perhaps the first actual arrival from the south is the crow blackbird, a flock of which I saw the first week in March, lurking around watery places, furtive and self-convicted rascals, but brilliantly iridescent in clear sunlight. I would call their coming an irruption rather than an advent, as that term better befits their rampant manners and vulgar notes. And yet this coarse natured species shows itself, in form, manners, plumage and a certain quality of tone, allied to that prince of songsters, the European starling, a small flock of which I have several times found in a neighboring park this winter.

A bird of quite another color in every sense from the blackbird is the sweet-tempered bluebird that also arrives this month—among birds what the violet is among flowers. In the swamps, too, look and listen for the red-winged blackbird, also of the starling family, and for the first member of the fly-catcher family, the phoebe, lingering around the margin of ponds for the too ambitious insects that are resuscitated and swallowed in the same breath. One of the most attractive newcomers is the fox sparrow, the largest and most showy of the family and a delightful songster, more artistic than the song sparrow, in a strain that is rich, wild and plaintive. To have heard a flock of them in full song is one of the lasting memories of March.

In speaking of the peculiarities of certain birds at this season we must mention habits of nidification. June is the general honeymoon of birds, but a few prosy fellows do not wait for that most congenial month in which to woo and wed. The sterner weeks of February and March are not without their nuptials, though marriage bells do not ring very merrily when wise, cold blooded and conservative owls succumb to the inevitable. The great horned owls are probably of all our birds the first in the domestic field, weaving no sentiment of May into their nesting, for in the latter part of February they select the hole of a tree for their building lot and edifice, and, in the fullness of time, have only twins. Other owls and hawks postpone their obligations until March and April.

#### TOBACOO AND THE WILL.

So much has been said about the evil effects of tobacco upon the body that its influence upon the will is often forgotten. Not long ago the newspapers contained an item in regard to the boys of a Pennsylvania town which, if true, does not promise well for their future. According to the statement of the principal of the schools five out of six boys in attendance smoked cigarettes. The danger is not merely that these boys will grow up with what is now known as "the tobacco heart"—a disease induced by early smoking which makes weak and unsound men—but that they will grow up morally weak, slow in decision and with little resisting power in times of temptation. Tobacco leads men to postpone decisions and to prefer the easy way, while it intensifies every morbid craving of the body.

It is interesting to notice what is said on this point by Jacob A. Riis in a recent article in the *Century Magazine* describing a farm school which is maintained for the training of large boys from the slums of New York:

It is noticeable that there is no scratching of matches and no lighting of pipes in the hall. Tobacco is as firmly tabooed on the farm as bad language; why, those comprehend easily who have gone among the young men, half boys yet, many of them, who fill our jails and penitentiaries, and have listened to their incessant pleading for "some tobacco, boss?" The weed certainly bears a direct relation if not to the wickedness of the street at least to the weakness of it, which is its characteristic symptom.

And the same aspect of the matter strikes John Ruskin, who calls tobacco "the worst natural curse of modern civilization," adding, in a significant footnote, "It is not easy to estimate the demoralizing effect on the youth of Europe of the cigar, in enabling them to pass their time happily in idleness." We are sent into the world to make decisions. Every boy will have to choose a thousand times, and will become at last what his choices make him; and often there is no time given in which to consider slowly what the choice should be. No one can be prepared to reach swift and wise decisions if he has lamed his will by idle indulgence, or accustomed himself to study the world through a cloud of smoke.

We need to be continually reminded that any sign of haste is discourteous in a friendly letter, and for this reason abbreviations such as "aff." for affectionately are considered ill-mannered, while leaving out the subject of a sentence gives the same impression of rudeness.

#### Closet and Altar

*If thou canst for a while cease from thine own speaking and willing thou shalt hear unspeakable words from God.*

Among all the spiritual guests that cross our threshold Jesus is not only incomparably the best by the excellence of his divinity, but also the most intimate by the presence of the same divinity. . . . If any one receive him into his soul, Jesus comes to have a place of his own that has no parallel in life and which has no proof save in experience. While the public come and go through the house in the busy daytime this guest keeps his room, but in the quiet hours he sits with us. We make him the confidant of our secrets, but in the end he tells us things about ourselves we have not known. We turn to him for help, but find that he has promised what we were about to ask. We declare a good intention, only to remember that it was his suggestion. His presence is an irresistible condemnation of wrongdoing, a perpetual inspiration of welldoing.—John Watson.

Thy home is with the humble, Lord!

The simplest are the best;

Thy lodging is in childlike hearts;

Thou makest there thy rest.

Dear Comforter! eternal Love!

If thou wilt stay with me

Of lowly thoughts and simple ways,

I'll build a house for thee.

Who made this beating heart of mine

But thou, my heavenly Guest?

Let no one have it, then, but thou,

And let it be thy rest.

—F. W. Faber.

These two thoughts together—the divine love perfected and manifested in submission and sacrifice, the human sympathy with all actual sorrows—seem to me to constitute the mystery of Passion Week.—F. D. Maurice.

See how our own souls, the soul of each of us is represented by Jerusalem and how his Palm Sunday offer of himself to his own city is repeated in the offer which Christ makes of himself to every heart. Such days do come to all of us—days when we feel as if the Saviour, who had been long tempting us, had gathered up all his power of appeal and expected to be then either accepted or rejected; days when the chance of the new spiritual life seems to stand with peculiar solemnity before our heart. Such days are to us what Palm Sunday was to Jerusalem.—Phillips Brooks.

#### PALM SUNDAY PRAYER.

O Lord Jesus Christ, who as on this day didst enter the rebellious city where thou wast to die, enter into our hearts we beseech thee and subdue them wholly to thyself. And as thy faithful disciples blessed thy coming and spread their garments in the way, may we be ready to lay at thy feet all that we have and are and to bless thee, O thou who comest in the name of the Lord. And grant that after having confessed and worshipped thee upon earth we may be among the number of those who shall hail thine eternal triumphs and bear in their hands the palms of victory, when every knee shall bow before thee and every tongue confess that thou art Lord and that thou shall reign forever and ever. Amen.

## MRS. DELAND'S STORY AGAIN.

BY ANNA S. HUNTINGTON.

I desire to utter a protest against an expression lately used in your columns, "the gaudy sentimentalism of rescue work." The mischievous tendency of such stories as the one referred to is that they lead people to discuss serious subjects lightly, and the article in your issue of Feb. 27 is an illustration. Who that realizes what philanthropy really is could speak of it as "particularly zealous," because it attempts restoration after a second lapse?

The poet Clough, in a grim satire called the Modern Decalogue, paraphrases thus the Sixth Commandment:

Thou shalt not kill, but needst not strive, officiously, to keep alive.

This treatment of the moral leper is hardly like that charity which "hopeth all things," and may well be characterized by the reviewer as brown-colored, since it is as devoid of faith as the withered leaf of life. We must leave it to Doctors of Divinity to decide whether when St. Paul said, "The wages of sin is death," he meant that we should let people die for fear we cannot reform them. The application of divine law is surely not for the individual, but for society, else we might as well have anarchy at once. Lombroso's work is in the nature of medical treatise, which will do more harm than good in the hands of the unskilled.

It is a hasty assumption that such traits as those which Mrs. Deland cleverly describes are yet necessarily criminal. They are characteristic of many weak girls at a certain period of life and all belong together, the vanity, indolence and ingratitude. Possibly they are ineradicable and should consign the case to a reformatory through the dangerous period of life. When the community grows wiser such treatment will be approved. But girls just as shallow, as unloving, as giddy as Nellie have been changed by motherhood and matured by the hard discipline of life. One of our old New England grandmothers, brought up under the law, had yet enough of the spirit of the gospel to take back to her home three times a young girl falling into disgrace, who lived to render honorable and lifelong service under the roof which had sheltered her, to marry respectably and leave daughters and granddaughters to become useful women.

If all moral lepers are to be left to perish, as the doctor recommends, then surely it is not only the girls, but the youth who have begun dissipated lives and will betray the innocent who also forfeit the right to life. Where shall we stop, and how measure the accountability of a physician who saves any existence but the purest? When Dr. Morse says in the story, "There is a limited amount of power in the world," it is the voice of atheism, since the Christian believer looks for spiritual and moral strength to the infinite Giver of all good. This is the keynote of all the discussions which One Woman's Story has aroused. The principles involved cannot be characterized by such misleading phrases as "moral economics" on the one side and "selfish sentimentalism" on the other, but really stand for the world, with its doctrine of expediency, as opposed to the religion of Christ.

## MANNERS AND SOCIAL USAGES.

Avoid talking about money, especially do not constantly complain of being "poor."

One decided objection to slang is that it often has a secondary meaning of which the innocent speaker is unaware.

The tortures of toothache or of dental operations is not a subject of general interest, and persons should guard against boring their acquaintances by discussing such matters at length.

It is a proof of fine breeding to appear happy and cheerful even if this does not cor-

respond with one's physical or mental moods. We have no right to inflict gloominess upon our companions.

Letters, like conversations, should be made up of questions and answers. A recent writer says: "To write a letter without putting in a single question is a delicate way of dropping a correspondent. To write a letter without answering a single question convinces your correspondent that he ought to drop you!"

A prominent society woman points out the advantages of the English custom of not employing a middle name or the initial for everyday use and of refraining from always putting middle initials upon the visiting card. She declares that the time lost in trying to recall people's middle initials is worthy of higher achievement and that men and women should be known by not more than two names apiece to the public.

Too much cannot be said against the restlessness of manner which in women often reveals itself by smoothing the hair, stroking the cheeks, or by a constant movement of the hands or head, while with men the mustache is unconsciously caressed, the fingers run through the hair, or the legs are crossed and recrossed in a manner peculiarly annoying to the observer. These forms of nervousness are not well-bred and should be controlled.

## Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

## 27. A POSTMARK.

C C  
\* March \*  
W 1896 N  
\* \* M

Supply vowels in place of the stars and find the name of a summer resort in the West.

B.

## 28. RIDDLE.

What has no head or hands or feet,  
But just a body small;  
What ne'er had a beginning, and  
Has not an end at all.

What often frightens timid folks,  
When specters seem to blame;  
What men of means sometimes bestow  
In Charity's sweet name.

What any boy or girl can make,  
But none hath power to see;  
What may prevent your finding out  
Just what this "What" may be!

MABEL P.

## 29. A TOWN'S TANGLE.

A liquor agent of a certain New England town held the office one year and gave the following statement of his accounts:

Cash received at the beginning of the year,	\$32.17
Liquor received at the same time,	57.54
Bill for liquor sold during the year,	102.97
Paid for liquor bought during the year,	59.91
Salary of agent,	23.00
Liquor on hand at close of the year,	31.37

The question is, How much does the town owe the agent, if anything, or how much does the agent owe the town?

This problem is sent by a correspondent with the statement that many years ago the dispute over the accounts actually resulted in a lawsuit. Lawyers and other professional men of the time were bewildered, and a convention of seventy-five teachers gave a whole day to the subject, only two or three of the entire number finding the true answer.

## 30. CHARADE.

The FIRST, a letter's name,  
Two other letters spell:  
When quick to me you came  
The LAST you headed well.

The WHOLE, in days long past,  
On hostile errands went;  
But now, 'mid changes vast,  
On deeds of peace is sent.

NILLOR.

## 31. CHARACTERISTIC INITIALS.

1. Fights Evil Whisky.
2. Humanity's Best Storywriter.
3. Comical Delineator.
4. Makes Travesties.
5. Marvelous Light.
6. Wonderful Historic Perseverance.
7. Recognized Wisdom Everywhere.
8. English Critical Scholar.
9. Brilliantly Nonsensical.
10. Curious Brain.
11. Declamatory Weightiness.
12. Cleanses Harmful Politics.
13. Perfectly Tremendous Boaster.
14. His Writings Last.
15. Weird Concealer.

E. M. B.

## 32. REVERSAL.

## BIOGRAPHICAL.

In Asia FIRST's long race was run,  
When records were but thin:  
Not Abram's father, not his son,  
Yet very near of kin.  
Reversed, famous Frenchman bring  
Who named himself, long since,  
As one who might not be a king,  
And designed to be a prince.

M. C. S.

## ANSWERS.

23. Charitable.
24. 1. Anemone. 2. Oleander. 3. Sweet pea. 4. Sunflower. 5. Lavender. 6. Bindweed. 7. Carnation. 8. Goldenrod. 9. Gentian. 10. Heliotrope. 11. Marigold. 12. Aster. 13. Petunia. 14. Violet. 15. Geranium. 16. Balm. 17. Mignonette. 18. Nasurtium. 19. White rose.
25. 1. Peregrination. 2. Donation. 3. Ordination. 4. Coronation. 5. Intonation. 6. Discrimination. 7. Cachination. 8. Divination.
26. 1. University. 2. Curiosity. 3. Obesity. 4. Veracity. 5. Velocity. 6. Adversity. 7. Scarcity. 8. Audacity. 9. Perversity. 10. Felicity. 11. Intensity. 12. Duplicity. 13. Pugnacity. 14. Voracity. 15. Mendacity. 16. Animosity. 17. Publicity. 18. Simplicity. 19. Electricity. 20. Generosity. E. M. B., Boston, gave answers to Nos. 18, 21, 22; Sarah N. Kittridge, Haverhill, 22; L. Whiting, W. Dedham, 21, 22; H. Hubbard, Sherbrooke, Que., 18, 19, 20, 22; Nillor, Middletown Springs, Vt., 18, 19, 21, 22; M. D. H., Portsmouth, N. H., 22.



DECIDEDLY the bread made from Franklin Mills Fine Flour of the Entire Wheat is the sweetest and richest bread I have ever tasted.

MRS. HESTER M. POOLE.

Metuchen, N. J., Jan. 28, 1895.

Always ask for "Franklin Mills." All leading Grocers sell it.

## The Conversation Corner.

DEAR BOYS AND GIRLS: Two weeks ago you remember I spoke of our Eskimo boy, Pomiuk, and of the visit to New England of Dr. Grenfell, the medical missionary to the "Deep Sea Fishermen" of the far North, who was the means of saving Pomiuk's life and of taking him from a heathen hovel to a Christian hospital. I wished them to show you the surgeon's picture, but there were two reasons why I did not. First, it was the "anniversary number," and our Despotic Foreman had no room for more pictures, and, secondly, the photograph had not arrived, the great "down east" freshet having stopped all mails from Halifax—where a friend had kindly arranged to get a "snap shot" of the busy and modest doctor, on his way to the nor'ard. But here he is now!



Yours faithfully in the service  
Wilfred Grenfell

As you will see, he is not an old, sedate, or ponderous missionary. He is young and rather small, and is cheery and hearty and happy as a trustful, useful Christian man ought to be! He told me about his early home on the banks of the Dee, where it empties into the Irish Sea on the west coast of England—the same Dee that our Trebizon boy, Maurice, took a bath in. (See Corner of Feb. 13.) He lived so near it that in heavy storms the waves would dash up over the sea wall against the house. When quite young his brother and he built a boat in the nursery, a long and curious looking craft, painted red, which they called the "Reptile," and in which they spent many happy hours—sometimes all night—on the neighboring sea. That was his first preparation for cruising in the North Sea of Europe and among the rocks and icebergs of Labrador.

At Oxford he was prominent in athletics, and I think the great thing he had to "give up" for the gospel's sake was the thought of being captain of the "Varsity team!" But that training well fitted him to become captain of the missionary steamer, *Sir Donald*, and to "endure hardness" on sea and land in his future work. In London he studied medicine under Sir Andrew Clarke, the great-hearted surgeon who, in Ian MacLaren's story, took Lily Grant to his home. Jamie Soutar might have said of the pupil as well as of the master: "A' wudna say but Sir Andra might be a Christian o' the auld kind, a' mean, I was a stranger, and ye took me in!"

Was not this experience in London Hospital God's way of specially fitting him for service among sailors? And then a word fitly spoken in a public meeting in London by our Dwight Moody decided the young surgeon to become "a fisher of men." Such he has been, usefully and happily, ever since, and his last note as he sailed away to join the "ice-hunters" at St. John's, as they go to the dismal and perilous ice-fields in pursuit of young "smiles," has the same cheery tone:

Dear Mr. Martin: I am just about to disappear into Arctic ice, so I will write you a farewell. . . . Believe me, I shall never forget my first visit to the United States of America, my kind reception, my Christian friends. I do heartily thank them all, and earnestly pray our blessed Master to lead us all on day by day into the place he would have us be. I count it the deepest joy to be going back to the fishermen. Yours faithfully in his service,

WILFRED GRENFELL.

The great number of letters I have received from all parts of the country, inclosing contributions for the "Corner Cot" and begging to hear more about Pomiuk, justifies me in giving this space to the "Deep Sea Mission." They come from quite elderly children (one signing himself "Silver Grey") and from little ones printing out their childish message, from Sunday school classes and Junior Endeavor bands, from Indian children and from "four little Africans"—missionary children in this country. As receipts (containing Pomiuk's picture and, since Dr. Grenfell's visit, his countersignature) have been sent to all, I will not give the names, but will add extracts from a few specimen letters. A lady in the far West (who says she was a native of Woburn) adds this note of missionary work:

Our Sunday school sent \$25 to the A. B. C. F. M. last week and our Woman's Missionary Society has just raised \$60 by a missionary reception. We had the hall decorated in the national colors and some of our missionaries' faces which have appeared on the covers of *The Congregationalist* were mounted on white cardboard and hung there. We call it "A Trip through Mission Lands." We have Japan, Mexico, India and Hawaiian rooms, which are beautified with the curios gathered by citizens who have traveled abroad.

A father in Illinois writes:

... My little ones have added to their evening prayer, "Bless the little Eskimo boy and make him well!"

A minister in Ohio says:

... This is for the support of Pomiuk. I met the little fellow at the World's Fair. In place of the usual children's sermon a week ago I told them about this "North Pole boy" and asked them to give their pennies for him.

MASSACHUSETTS.

... Our Bessie was born the same day as the little king of Spain, May 17, 1886. A happier little girl is seldom seen than she was when your letter came, bringing the picture of Pomiuk. She was a little dismayed, however, at her papa's suggestion that we send for Pomiuk to come and live with us. She has been very happy in rearranging her financial plans so she could spare something for Pomiuk.

BESSIE'S AUNTIE.

BRISTOL, CT.

Dear Mr. Martin: I would like to be a Coroner. I have an Eskimo doll named Pomiuk. I had a baby doll named Marie. I am seven years old.

DAISY C.

My old friend at St. John's (a Boston boy who for nearly fifty years has lived in the land of Pomiuk) sends me a lot of Newfoundland stamps—notably the red and black dogs (1 cent), the 1 cent green and 3 cent brown. I have also a lot of Canadian stamps—all, of course, for Pomiuk's friends!

May Martin

## CORNER SCRAP-BOOK.

**A Strange Pet.** An English gentleman, who is a "F. Z. S."—not a hard abbreviation to guess—has two articles in *The Boy's Own Paper* (London) recommending to boys the keeping of the raven as a pet. He is easily lodged, any old shed serving for his dwelling, and an ordinary basket as a place for his nest, which he will prepare himself if allowed an armful of small twigs as material. His appetite is indeed tremendous, but he is not dainty, fish, flesh, fowl or even insects being acceptable, and cold boiled potato a favorite morsel. It learns readily to repeat all sorts of sounds, like the tinkling of a bell or the drawing of a cork, and imitates closely the cackle of a hen, the coo of a pigeon, and the "come back" of a guinea fowl. It will laugh, cry, cough and whistle, and even learn sentences of considerable length, which, like the parrot, it reproduces with amusing effect. The writer, vexed with the appearance of his pet, said to it, "You are an ugly old thing," which "Ra!pho" was quick to repeat to the next lady caller! The bad points of the bird are that it is a terrible thief and very spiteful, executing his spite with a very sharp bill on the boy's hand or ankle. Whether our boys decide to cultivate this curious pet or not, they will be interested in looking up his historical reputation for being not only sagacious but prophetic, so that he has always been regarded by the superstitious as a bird of ill omen, a messenger of misfortune, a "thing of evil."

**The Sea-bird of Ill Omen.** If the raven is the sinister bird on shore, the stormy petrel, referred to two weeks ago, is the dread of sailors. The presence of "Mother Carey's chickens," as they always call them, they regard as ominous of an approaching storm. They are particularly superstitious about allowing them to be killed. I remember being, when I was a boy, on a schooner, tossing up and down in the furrows of a stormy sea, and a lot of "Mother Careys," with their peculiar peep, flying near the deck. A rough seaman was about to kill one of them when the captain, who did not fear God or regard man, took up a billet of wood and threatened to knock the sailor down if he hurt a feather of that bird!

**Do Animals Have Trades?** A "before school" talk by a teacher in St. John's, Newfoundland, published in a holiday magazine, proves it. The beaver is a woodcutter, an architect and a builder. The ray and the torpedo are electricians. The nautilus is a navigator—as his name implies. The squirrel is a ferryman. Ants are day laborers, some of them soldiers. Cormorants and herons are fishermen. Wasps are manufacturers of paper, bees of wax and honey. The spider is a geometricalian and the snail builds his house with great ingenuity. Can our scrap-book observers add other examples of animal tradesmen?

**How About Dogs?** They are "common carriers," not only in the lands of Arctic sledges, but in Belgium, where there are 50,000 draught dogs. In Brussels alone 10,000 are employed in hauling barrows and small carts about the streets.

**What the Children Say.** This is what Vesta, a little Maine girl, said, when visiting her grandmother who lived on a farm. Watching her uncle churning, she was told that he was churning cream for butter. Afterwards grandmother brought out the old spinning wheel and began to spin. The little girl looked on with wonder and then exclaimed, "O, mamma, look! grandma is churning wool!" During the day she saw her uncle drawing up a pig that had been killed, using the old-fashioned "block and tackle." As she saw them hauling on the rope she cried, "O, grandma, uncle is spinning a pig!"

L. H. M.

## The Sunday School

LESSON FOR APRIL 5. *Luke 13: 22-30.*

### WARNING AGAINST SIN.

BY REV. A. E. DUNNING, D. D.

Our Lord in the words of this lesson gives solemn counsels on the most important of all questions, How can I be saved? That was not the question which was put to him, but it was the one he chose to answer. Since he expressed his thoughts mainly in the form of warnings let us try to interpret them in a series of counsels.

#### What not to do:

1. Don't waste time discussing the number of those who will be saved. That question was as often debated then as it is now. The subject of the future life was rarely referred to by the prophets, or in any books of the Bible written before the captivity, but in later Jewish history it gained increasing prominence. Some Jews in Christ's time did not believe in any future life. "The Sadducees say that there is no resurrection, neither angel nor spirit." But the Pharisees believed that both the just and the unjust would rise from the dead [Acts 24: 15]. In the second book of Esdras, written perhaps in the second or third century before Christ, the question is repeatedly answered. "The Most High hath made this world for many, but the world to come for few." Those who perish are said to be, compared to those who are saved, as the wave is greater than the drop. Christ himself said that many enter into the way that leads to destruction while few find the way that leads to life [Matt. 7: 13, 14].

But the question concerns first our own selves. The chief business of life, till it is accomplished, is to devote all our energies, to agonize, to enter in at the strait or difficult gate. Whither others are going concerns me, but whither I am going concerns me most, not only on my account but on theirs; for my influence, as well as my destiny, depends on the direction I am taking for the future life. Nazareth, the town where Jesus lived, stands on a steep hillside. At its foot a broad road leads off into hills where one might easily be lost in the darkness and where wild beasts prowl. But past narrow entrances winding streets lead up to safe and happy homes which can be found only by those who know the way. Christ is the way. Through him only can we find eternal life.

2. Don't forget that there is a time when it will be too late to be saved. The marginal reading of v. 24 in the Revised Version removes the period and bids us read that many "will seek to enter in, and shall not be able, when once the master of the house is risen up and hath shut to the door." The time will have passed then when entrance can be obtained. After that, seeking, however earnest, is in vain.

Only Orientals would urge the claims to favor which our Lord mentions. Those who asked admission could only say to the master of the house that they had eaten and drunk in his presence. Still less was their claim to his acquaintance and favor, "thou didst teach in our streets." But the fact that a man has passed through an Eastern village is reason enough for an inhabitant of that village to ask of the man a favor. Such reasons carry no weight with Christ. He seems to imply by quoting them that men who present such pleas have lost finally the power to apprehend true righteousness, without which no one can have intimacy with him. They are workers of iniquity and have chosen that business and become fixed in it. The only way open before them is to depart from him. This passage, I think, is the most decisive of all Christ's sayings as to the eternal destiny of the wicked.

3. Don't rely on anything else for salvation than repentance for sin and surrender to Christ. Once the Jews had worshiped at one sacerdotal, the temple. The sacrifices of the

priests had been for the whole nation, and it was the popular belief that all Jews were included in the official atonement made for sin. But the prophets had taught the people that every one was responsible for his own sin and must seek forgiveness for himself. John the Baptist had taught them that they could not count on the favor of God because they were children of Abraham. Christ extended to every one the invitation to come into personal relations with himself and gave to all the assurance, "Him that cometh unto me I will in no wise cast out." Yet he told these Jews who would not accept him, but who relied on their Jewish birth and nationality for salvation, that they should be thrust out of the kingdom of God, while those whom they revered and trusted would be seen within it. Can any lesson be plainer than that each one of us must by repentance for sin and full surrender of himself to Christ enter into personal and abiding union with him?

4. Don't limit the grace of God. We do not need to discuss the question as to how many shall be saved. Our chief business in life is to secure salvation for ourselves and for as many others as we can reach. But we are assured that common judgments of God's grace will be reversed, as they were to be when Christ taught. The people were confident that all the Jews would be saved. But many who held that doctrine would be thrust out of the kingdom. They were sure that the Jews only would be saved, but that all the nations which forgot God would be turned into hell. But from all nations in every direction multitudes were to come into the kingdom of God.

"There are last which shall be first; and there are first which shall be last." Popular judgment is often unreliable when it decides on the destinies of men from what may now be seen of them. Some who are least likely to be saved will shine resplendent in the kingdom of God, while others who have every advantage will fail. The one thing certain is that each holds his destiny in his own hands. If he seeks salvation with all his heart as the supreme end of living, the omnipotent God works for and with him. If he puts any other thing first in his life he will miss the aim of life, and the time may come at any moment when the door of opportunity will be shut to him forever.

Chautauqua, the original and only, is determined fully to maintain in its coming session its reputation for providing choice literary feasts in well-arranged courses and in great variety. It will give a prominent place to pedagogical topics, and Pres. W. L. Hervey of the Teachers' College, New York, will head a famous list of instructors and lecturers who will aim to interest parents in the improvement of our educational system. Professors from Yale, Harvard, Chicago and other universities, under the leadership of President Harper, will carry on the School of Arts and Sciences. Presidents Eliot of Harvard and Andrews of Brown, Dr. Joseph Agar Beet of England and Dr. J. M. Buckley of New York are on the list of lecturers in this department. Drs. Gordon and Gunsaulus are among the preachers. Mayor Pinney of Detroit and Editor Albert Shaw, with others, will discuss Municipal Reform. The range of Chautauqua's subjects is illustrated by the fact that beside these intellectual and spiritual feasts is placed the cooking school, where Mrs. Ewing, Miss Anna Barrows, Mrs. Jenness Miller and others will teach people how to provide such food and clothing for bodies as will fit their tenants to appreciate the good things offered them in this remarkable program. Besides all these students and workers thousands will go to Chautauqua simply to see what others are doing there.

In danger Christ lashes us to himself as Alpine guides do when there is perilous ice to get over.—Alexander Maclaren.

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## PROGRESS OF THE KINGDOM.

## AWFUL EFFECTS OF RETRENCHMENT.

The Churches Arraigned. The multitude of letters which the American Board is constantly receiving from the field are varied in expression, but one in the spirit of despair and perplexity, protest and appeal. Here is a portion of a representative letter from Rev. J. E. Tracy of the Madura Mission: "In the first bitterness of the news I was tempted to say, 'Is it for this that I left my children at home and came back to India?' But I have got over that now. I can stand the reduction on our salaries, but to cut down on the work to the extent of one-half is more than I can believe is the Lord's purpose, though it may be the fiat of the impoverished churches at home.

"When I hear of large numbers of Congregational pastors voluntarily contributing one-tenth of their salaries to the cause of home or foreign missions and hear of "business men" on business principles who follow their pastor's example, I shall feel that there is hope. I believe that the church as a whole needs something drastic to wake it up. Somebody wrote me that the churches are hungering and thirsting for information. It is not information they lack but Christianity. I wish I could have a committee of those who made this reduction necessary (if it is necessary) here to attend my next meeting with my native helpers, to meet the dismissed men and women, go with them to their hovel homes and come in contact with the people whom they teach. In the presence of the poverty and self-denial which they would see I would like to have these representatives of home churches explain all the sweet reasonableness of the reduction and the poverty and self-denial which press so heavily upon consecrated stewards of Christ in Massachusetts and Connecticut that they are constrained to order reductions. I would like them to compare these homes with those in America, these churches with those, these schools with those, and, after they had made the comparison, perhaps they, too, like the worthy Bradford, would go back and publish to the churches and homes that really they found more consecration and self-denial than they had supposed existed among the Christians in India. . . . My impression when I was at home recently was that the interest felt by the mass of Christian people in missions was very largely an interest in being entertained and very little an intelligent interest—too much reading of the newspapers and too little reading of the Bible."

Worse than the Sword of the Turk. We can only give brief extracts from the touching letters of our missionaries in Turkey. Rev. C. S. Sanders of the Central Turkey Mission declares vehemently and not unjustly that the "American churches seem determined (at least negatively) to finish up in good shape the same work of destruction which has been already done so well in other ways." In a similar strain are a few sentences from Rev. C. F. Gates of Harpoot: "I think it will be practicable to build union schools for Gregorians and Protestants under our superintendence. My only anxiety is lest the Christians of America should fail to meet the emergency. We have as yet received no assurance of support and funds from America. On the contrary our work is cut off fifty per cent. This is worse than the sword of the Turk. Let mine enemy smite me, and not mine own friend."

Dr. Barnum of Harpoort also dwells upon this unexpected blow to the work. He says: "The Armenians are more friendly than ever, more open to the truth, less prejudiced against Protestantism, and, unless we take advantage of this crisis in putting preachers into available places, I see no hope of the restoration of Christianity. The Catholics are very active, and every lack of energy on our part will be taken advantage of by them. Nothing that

has happened has really been so disheartening as this. The attacks of our enemies do not discourage us, because we are sure God is on our side and he is stronger than they, but how shall we interpret this desertion by our friends?"

**Sad Days in India.** Such words as these from Rev. E. S. Hume cannot fail to call forth our warmest sympathy and most earnest effort: "I cannot bear to write you in full what an awful blow to our usefulness these reductions have given. Our appropriations for the year are less than half of what I asked when making out estimates on a starvation allowance. The work cannot be carried on even in a crippled way for six months on the allowances granted. The feelings of humiliation, disappointment and grief which overwhelm us cannot be told." No less touching is this extract from a letter recently received from Dr. Edward Chester of Dindigul: "I have not known a sadder day in our mission during the thirty-seven years of my service than that when we received from Boston our appropriations for 1896 and had to decide how each of us could meet the tremendous reduction. I have closed my boys' boarding school and sent the boys to their villages, because the appropriations made to the Dindigul station for boarding schools will not suffice to support the pupils now in the girls' school. . . . The whole thing has made me almost sick, and I dread the future months more than I can tell you. This reduction is blocking our work, adding greatly to unavoidable discouragements and taking away our hope for the future. And saying all this I have failed adequately to describe the disaster which has fallen upon us as a mission."

## HOW TO PREVENT THE DISASTER

The problem to be faced is not simply one of reduction this year to be made with the hope of resuming efforts as soon as better times prevail. After a period of suspension the work can no more be taken up where it was dropped than a tree could be pulled up by the roots and transplanted after long delay without serious injury. But it is not yet too late to come to the rescue. It requires only a small sum in one place to sustain the work which is threatened. The aggregate appears large because there are so many places. In some missions from ten to twenty-five dollars given now will keep a Christian school from closing. From twenty-five to one hundred dollars will continue a preacher or pastor and prevent a congregation from becoming scattered. A mechanic, who is a teacher of a Sunday school class of working people in a church in Massachusetts, supported last year a preacher upon the foreign field. His class, moved by his example, supported another. This class has been thus preaching for a year to two congregations in India in two different missions. They will never realize the extent of good done, but they already know of souls redeemed through their efforts. Is not such a course worthy the immediate effort of Young People's Societies, individuals, churches and Sunday schools? There are few that cannot prevent pupils already gathered in a Christian school from returning to their old dark life. Others have the privilege of supporting a preacher and thus holding a congregation for Christ.

Y. P. S. O. E.  
PRAYER MEETING.

BY REV. ISAAC OGDEN BARKIN

BY REV. ISAAC OGDEN BANKIN

*Topic, April 5-11. The Gift of Life and How to Use It. Matt. 10: 34-39. (An Easter topic.)*

Life under the conditions of this world is warfare. Every seed must push downward through the close packed earth and upward toward the light. Every tree must fight for its place in the forest. We hold our physical life by effort and resistance. Strong lungs reject the poison of consumption, weak lungs receive it. Make the body vigorous and it

will keep out the forces of disease and be well by overcoming. Let it cease to overcome and it is time to call in the doctor.

So when Christ gives us life it is a gift which can only prosper by resistance to the evil which threatens it. "I am not come to send peace, but a sword." It is victory which he promises and crowns, and it is through victory that we attain to peace. "For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith." Life is contest, but victory is health, and health is victory.

There is trouble beyond this, however. Confession of Christ often breaks our earthly friendships. "A man's foes shall be they of his own household." The power of Christ in a soul rebukes the power of evil in other souls. If this is our only fault, however, if it is our faith and not our character of which our former friends complain, we need not take our troubles much to heart. How can two dwell together unless they be agreed? The life which Christ gives never comes into a human soul without claiming and securing the highest place. It cannot live in any other. It must possess the soul before it can help it, as the pilot must have full charge of the ship before he can bring it into port. In all other things we may be yielding, but we cannot yield our allegiance to Christ. If to love him supremely made us love father, mother, son or daughter less, we might complain of his demands, but we find in actual experience that it makes us love them more. The way to love our friends more fully is to love Christ most of all. No Christlike spirit is responsible for variance between friends. It is because one loves Christ and the other hates him that the separation comes.

Life should be used for overcoming. No life was ever thrown away that was spent in faith and love for God. There are evils to be overcome, as Christ overcame them. He bore the cross, but he knew that beyond it lay the triumph of the resurrection. We take up our cross of daily trial—the drudgery and petty disappointments of our lower life, but we know that if we follow Christ to death we shall follow him through death to victory. Finding our whole life in the happiness of earth—putting our hearts into gain and excitement—means certain and eternal loss. Our true life is risen with Christ. It is the life that overcomes, the life of the meek who shall inherit the earth and of the pure in heart who shall see God. That is good losing which gives up for the sake of love, and that is true finding which follows Christ at any cost of life or death.

*Parallel verses:* Rom. 8: 31-39; 1 John 5: 3-5; Col. 3: 1-4; Rev. 3: 10-11; James 1: 12; 1 Cor. 15: 57, 58; 2 Tim. 2: 11-13.

#### THE CHURCH PRAYER MEETING.

*Topic, March 29-April 4. Christ Our Sacrifice for Sin. Isa. 53: 4-9; 1 Pet. 2: 21-25.*

Why necessary; how accomplished; how accepted or rejected; with what results.

(See prayer meeting editorial.)

## STATISTICS OF MASSACHUSETTS CHURCHES.

The following figures are furnished by Secretary Hazen, showing the progress of the Congregational churches of this State in 1886. One notable fact will at once impress the reader—the benevolences have largely increased and the home expenditures have been reduced in a much greater ratio.

## Literature

## RALEIGH AND GUIANA.

The neighborhood in Guiana and Venezuela which is now in dispute is bound to our own State of Virginia by one of those personal associations which mean so much to every appreciative reader of history. It was in Virginia that Sir Walter Raleigh founded the colony which resulted so disastrously at first both to his colonists and to his own private fortune, and it was at the mouths of the Orinoco and along its banks that he made friends with the Indian chiefs and gathered suggestions for his splendid dream of an empire richer than Peru, the conquest of which was to make Elizabeth a rival in wealth of the Spanish king. The mountains of Parima, which retain the name of the great lake in which the high priest of the golden city of the legend used to wash off the gold dust with which he was sprinkled, form a part of the disputed Schomburgk line. Beyond them lay the fabulous empire of Guiana, with its glittering capitol, Manoa, or El Dorado as the Spaniards called it, which long exercised a fatal spell over the imagination of the explorers, and has passed into general speech as a synonym of fabulous but unattainable wealth.

Raleigh, however, never doubted the truth of the tale, and devoted wealth and talents in two expeditions for discovery and conquest. How real it all was to his mind may be gathered from the fact that he carefully concealed from his companions knowledge which he obtained of gold mines near the river's bank (perhaps the very mines which have made the territory in question worth quarreling over) lest they should stop to explore them instead of pressing on to the greater treasures of the golden city. If any one wishes to get into the spirit of the times, there is no better book than Raleigh's *Discovery of Guiana*, in which, among a multitude of geographical and personal names, most of which have long been forgotten, there is an unapproachable picture of the great statesman and explorer, drawn unconsciously by his own hand.

It was a time when anything might be looked for in the golden west, nor are the legends of El Dorado more incredible than the veritable facts of the adventures of Cortez and Pizarro which were yet fresh in the memory of the world. If Raleigh had found and conquered his golden land, he would have been but a third in their company. Indeed, one cannot but remember it as the crowning cowardice and blindness of King James the First that he should have put to death this hero of romance and leader of the new life of England upon the demand of the Spanish ambassador, merely because his men had sacked a village on the coast. Elizabeth might have beheaded Raleigh in a fit of pique, or because she could not forgive his marrying, but she would never have done it at the demand of the Spaniard.

## BOOK REVIEWS.

## BIBLICAL STUDY.

There are a number of valuable books giving accounts of the origin and history of the New Testament, but we know of none which furnishes so complete a compendium of known facts concerning the canon and text of these books as is to be found in *The Critical Handbook of the Greek New Testament* by Edward C. Mitchell, D. D.

This volume is the result of many years' experience in the classroom. The first edition of it was issued fifteen years ago, and, if the book were freshly written from the point of view of the present, it is probable that some of the questions discussed might be handled somewhat differently. But the author has in the main confined his work to unquestioned facts in the early history of the church, to pagan, Christian and controversial literature and to the testimony of the monuments. He has brought together pretty much all that is known concerning the formation of the canon and has furnished a very interesting description of the early manuscripts, illustrated by facsimiles of all that are most important. He gives careful accounts of the versions of the New Testament and of citations from it by the Christian fathers. The book is generously furnished with tables giving lists of uncials and cursive MSS. and of ecclesiastical writers. It has a good index. All students interested in the history of the New Testament will find this a companion in their studies which cannot well be spared. [Harper & Brothers. \$2.50.]

*Life of Jesus*, by Ernest Renan. This is a translation newly revised from the twenty-third and final French edition, and demands a brief notice on that account. The life of the author is an interesting one. Born in Brittany and educated for the priesthood, at the age of twenty-two he devoted himself to a life of study and authorship. Making good use of repeated opportunities of Oriental travel, his books on the history of Israel have the background of a careful topographical knowledge of the scenes in which the action took place, and the narrative is lightened by the power of a great constructive imagination. In fact it is hardly too much to say that the *Life of Jesus* is itself avowedly a great historical romance. Renan begins by eliminating the supernatural. "The question of the supernatural is settled for us with absolute certainty by this simple reason, that there is no room for belief in a thing of which the world can offer no experimental test." He admits what suits his theories and excludes what contradicts them, all in the exercise of an imaginative handling of scanty materials. In regard to the growth of thought and teaching of our Lord, he says: "I think that in such cases it is allowable to make conjectures, provided they are presented as such. The texts, not being historic, give no certainty, but they give something. . . . We must strive to divine what they conceal, without ever being quite certain of having found it." He who cares to launch upon this sea of conjecture, in which the only assurance is the negative one that there can be no miracle, will find many suggestive and beautiful passages, but it is certainly absurd to take very seriously a biography written on such a plan. [Roberts Brothers. \$2.50.]

## LAW AND ETHICS.

The events of the last few months have made painfully evident the extent of popular ignorance about those established practices of nations which are grouped under the head of international law. It is not difficult to place the responsibility for this unfortunate condition of the public mind. We are so far away from Europe that we learn in our daily reading of the newspaper comparatively little about the current history of the world, and do not realize how slender are the threads which

preserve the friendly relations of great peoples and how necessary it is, therefore, to avoid ill-considered action. But the more important reason is to be found in the inadequate and unskillful teaching of history in the schools. Could the recommendations of the committee of ten be carried out, much would be gained. Meanwhile every successful popularization of the subject, like that which Dr. T. J. Lawrence—now lecturer in Cambridge, Eng., and lately university extension professor in the University of Chicago—has prepared in his *Principles of International Law*, is to be heartily welcomed. After describing the history of these principles he elucidates the law of peace, the law of war and the law of neutrality. He treats his subject more as a branch of history than as a department of ethics, and it is this which gives its principles under his handling so eminently practical a bearing. Since Dr. Lawrence has had some experience in America one is naturally curious to read what he has to say about the Monroe Doctrine. Like most discerning persons he regards it as continually liable to dangerous extensions, but he does concede to the United States a position of influence on these continents "in some respects like . . . that which is accorded in Europe to the six great Powers." In a measure this paramount influence qualified the independence of the other American States, even if there is no desire to meddle with their domestic affairs. The pages of Dr. Lawrence's book, which just at this moment deserve the most careful reading, concern the duties of neutrals and the grant of belligerent rights to insurgents. Judged by the principles he expounds and which he supports upon full historical evidence, the immediate recognition of the Cubans as belligerents would be an act of unfriendliness to Spain, especially since the insurrection has not permanently reached the coast and does not directly affect the commerce or the interests of the United States or any other foreign Power. [D. C. Heath & Co. \$3.00.]

The endowed lectureships connected with our seminaries are yielding good fruit. We have recently reviewed Dr. Ramsey's Morgan lectures on St. Paul and Professor Tyler's Morse lectures on The Whence and Whither of Man, and now have Dr. Cornelius Walker's *Lectures on Christian Ethics*, delivered before the Episcopal Theological Seminary of Virginia on the Reinecker foundation. The author's aim has been "to present in as simple manner as possible the great truth of man as a being with a moral constitution, and the material, in natural as in inspired revelation, to which that constitution is related." The author has written clearly upon a subject which is often made exceedingly dry. We have been especially interested in what he says in Lecture V. on the ethics of Christian brotherhood, which would be wholesome reading for many narrow-minded people in his own denomination and elsewhere. [Thomas Whittaker. \$1.25.]

Roger Foster of the New York bar and a lecturer on federal jurisprudence at Yale has prepared the first volume of *Commentaries on the Constitution of the United States*, which contains a discussion of the preamble and the first two articles. Mr. Foster's wide familiarity with the judicial history of the Constitution and the abundant quotations from the record of cases, make the book a valuable addition to the literature

of the subject. The thorough treatment of impeachment trials and of similar proceedings in the colonies and the States is especially satisfactory. It is interesting to compare what he says of the conclusion of President Johnson's trial with Senator Sherman's defense of his vote in the recently published recollections. Certainly few who have not records to vindicate will disagree with Mr. Foster's declaration that those senators who voted "no" "saved the country from a precedent big with danger." [The Boston Book Co. \$4.50.]

## STORIES.

*The Day of Their Wedding*, a novel, by W. D. Howells. In this brief story Mr. Howells returns to his inquiries and experiences among the Shakers. It is a humorous situation which he creates, and he has treated it with a light and graceful hand. The result is a picture which, in spite of its humor, touches us with a sense of the limitations and disappointments of life. After all, however, we think that the author, in the interest of his more recent prepossessions about life, has misread the situation. We do not believe that Lorenzo would have allowed the day to end as it did in the story, or that Althes would have agreed to it at the last even if he had wished. Human nature is not so easily eliminated even by a childhood spent under the shadow of "the angelic life." [Harper & Brothers. \$1.25.]

*The Trumpet Major*, John Loveday and Robert His Brother, a tale, by Thomas Hardy, with an etching by H. Macbeth Raeburn and a map of Wessex. *The Woodlanders*, a novel, by Thomas Hardy. These stories come to us in substantial and tasteful reprinted editions. We like the tale better than the novel, and either better than *Jude the Obscure*. It must be said, however, that Mr. Hardy is not given to selecting among his impressions those which will give an agreeable view of human life. We wish he might for once add to his delightful sympathy with nature a view of human life in which the shadows would pass by, leaving sunshine as the prevailing memory of the scene. And yet we should be sorry to have missed the simple, faithful, heroic figure of John Loveday, and Annie Garland is delightful company—except for her unaccountable devotion to her weathercock sailor, whom no sane woman, we believe, could persist in loving. [Harper & Brothers. Each \$1.50.]

*The Autobiography of a Professional Beauty*, by Elizabeth Phipps Train, illustrated. This is Anglo-American society from a single point of view. It is brightly and cleverly written, though the tone is a little hard, and, serious as the mistakes and mishaps of the heroine are, it all comes right at the end. [J. B. Lippincott Co. 75 cents.]

## MISCELLANEOUS.

*The Connection between Thought and Memory*, by Herman T. Lukens, Docent in Clark University, with an introduction by President G. Stanley Hall, is a contribution to pedagogical psychology on the basis of F. W. Dörpfeld's *Denken und Gedächtniss*. Dr. Lukens is one of the group of younger American students who have given their time to the science of teaching, and though he follows the advanced work of the Germans in his department it is by no means slavishly. The book will be of great interest to teachers, and to all who are interested in the extension downward of the modern

psychology. The book belongs in Heath's Pedagogical Library and is very well made, except that it lacks a topical index. [D. C. Heath & Co. 90 cents.]

To the same series belongs *English in American Universities*, by professors in the English departments of twenty representative institutions, edited with an introduction by William Morton Payne. These reports, with two exceptions, were printed in the *Dial*, where they aroused much interest. They give a representative and suggestive picture of the condition of this branch of learning in our colleges, and hint at changes which are in progress which promise much for the work of years to follow. The work of the English Conference and the Committee of Ten which appointed it has already borne rich fruit. Particularly sensible are the remarks of the editor in his full introduction, as, for instance, "To sum up, I am inclined to think that the problem of secondary education in English reduces itself to getting teachers who know good literature and care for it, and minimizing to the utmost the restrictions placed upon their work." It is interesting in following these reports to see how the West has emancipated itself first from the old restrictions of teaching in favor of a vital use of literature as literature, and how the grammarian's scalpel and the etymologist's blowpipe are everywhere being put into a department by themselves, to the great advantage of real culture and enjoyment of the great works of literary art. [D. C. Heath & Co. \$1.00]

From L. Prang & Co. we have specimens of Easter cards, books and booklets, in facsimile color prints selected with their accustomed taste and appreciation of the demands of the season and appropriate for Easter gifts. It is always interesting to watch the new effects and achievements of color printing, and it is pleasant to have such good work to chronicle from this favorite American firm.

## TEXT-BOOKS.

*The First Greek Book*, by Clarence W. Gleason and Caroline S. Atherton. This is an exceedingly businesslike introduction to the study of the Greek tongue, made as simple as possible, while not reduced to a point where any indispensable element is missed. The authors are right, we think, in making the reading of Greek the chief aim of their endeavor. Anything else, indeed, would seem absurd in a book which does not even mention the living pronunciation of the tongue it undertakes to teach. [American Book Company. \$1.00.]

*The Timon of Lucian*, with notes and vocabulary by J. B. Sewell. This edition, the editor says, "originated in the desire to increase the variety of Greek which may be read in secondary schools." The introduction is brief, but sufficient, and the vocabulary and notes are full and satisfactory. With the object of the book we are in full sympathy, for we believe in the continuance of Greek as an essential element of a rounded education, and fear that its continued acceptance for that purpose depends upon its being read as a living tongue, and not employed as a grammatical treadmill, in the secondary schools. [Ginn & Co. 55 cents.]

French texts for schools are *Places and People*, edited and annotated by Professor Jules Luquien of Yale. This is a selection from the works of modern French writers, without introduction or index. The anno-

tations upon the seven chapters are, however, prefaced by very brief sketches of the writers, Dumas the elder, Madame Hugo, Marc Monnier, Pierre Loti, Edmond Scherer, Eugene Fromentin and Taine. The variety of style and of subject matter makes this a capital practice book in French and the annotations are helpful. [Ginn & Co. 85 cents.] *Le Chant du Cygne*, par Georges Ohnet, edited by Arthur H. Solial. This has a full vocabulary, notes and grammatical appendix, and will be especially helpful in getting the pupils interested in reading a strange tongue for the sense, while it can be utilized for as much grammatical drill as the teacher thinks proper. [Maynard, Merrill & Co. 35 cents.] *Le Gendre de Monsieur Poirier*, par Augier et Sandau, edited with an introduction and notes by Prof. Benjamin W. Wells of the University of the South. This is a bright French comedy, and is well adapted for use as a textbook for reading by a careful introduction and helpful notes. [D. C. Heath & Co. 30 cents.]

## NOTES.

— Ian Maclaren acknowledges four men as his masters in literature, Scott, Carlyle, Matthew Arnold and Professor Seeley, the historian.

— At the Burns Exhibition, which it is proposed to hold in Glasgow in July, the Cotter's Saturday Night will be published in a little volume with translations in twenty languages.

— The late Professor Schaff's phenomenal literary and editorial industry has further evidence in the promise of historical work left complete by him, which his son, Rev. D. S. Schaff of Jacksonville, is preparing for the press.

— Sixty-nine students from thirty-four colleges took part in the contest for the prizes offered by the American Institute of Sacred Literature for the best examination on the Bible. The first prize of \$100 went to Miss McGraw of Rockford College, Illinois, and the second to Mr. Herbert E. Hawkes of the present Senior Class in Yale.

— Berea College has ventured into the field of journalism with a magazine called the *Berea Quarterly*. It is devoted to literary and sociological studies connected with the South. Kentucky is the meeting place of North and South, of the old life and the new. The quarterly has a wide field and promises interesting and valuable contributions.

— The mills of the law grind slowly, but they grind. Miss Harriet Monroe of Chicago has just recovered, in the United States Court of Appeals, \$5,000 from the New York *World*, which journal unlawfully published her ode written for the opening of the Columbian Exposition. The decision is gratifying, conserving as it does the rights of authors to their property.

— The revival of the Greek Olympic games at Athens in April receives full notice in the magazines of the month. In the *Century* Baron Pierre de Coubertin of France, to whose initiative the revival of the games is mainly due, describes the modern games at Athens, and there will be an illustrated article on the ancient games by Professor Marquand of Princeton. In *Scribner's* Professor Richardson of the American School at Athens describes the preparations for the contests and there is a short story of the ancient time by Duffield Osborne.

## BOOKS OF THE WEEK.

*D. C. Heath & Co. Boston.*  
*LITERARY STUDY OF THE BIBLE*. By Prof. Richard Moulton. \$2.00.

*Cong. S. S. & Pub. Society. Boston.*  
A RESCUED MADONNA. By Harriet A. Cheever. pp. 104. 60 cents.

*Copeland & Day. Boston.*  
HILLS OF SONG. By Clinton Scollard. pp. 93. \$1.25.

*Roberts Bros. Boston.*  
ARMENIAN POEMS. Rendered into English by Alice S. Blackwell. pp. 142. \$1.25.

*Joseph Knight & Co. Boston.*  
LITTLE IDYLS OF THE BIG WORLD. By W. D. McCrackan. pp. 175. 75 cents.

*The Starling.* By Norman Macleod. pp. 261. 75 cents.

SONGS AND RHYMES FOR THE LITTLE ONES. Compiled by Mary W. Morrison. pp. 244. \$1.50.

MEMORIES OF THE MANSE. By Anne Breadalbane. pp. 121. 50 cents.

THE LITTLE COLONEL. By Annie Fellows-Johnston. pp. 102. 50 cents.

WE DOROTHY'S TRUE VALENTINE. By Laura Updegraff. pp. 107. 50 cents.

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GRIMM'S FAIRY TALES: PART II. Edited by Sara E. Wiltsie. pp. 234. 45 cents.

VOYAGE. By Emil Du Bois Raymond. Edited by James H. Gore, Ph.D. pp. 112. 55 cents.

*Houghton, Mifflin & Co. Boston.*  
THE SUPPLY AT SAINT AGATHA'S. By Elizabeth Stuart Phelps. pp. 38. \$1.00.

A SATCHEL GUIDE TO EUROPE. With maps. pp. 307. \$1.50.

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WHEN THOU HAST SHUT THY DOOR. By Amos R. Weis. pp. 109. 60 cents.

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SABBATH AND SUNDAY. By Rev. William De Loss Love, D.D. pp. 326. \$1.25.

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THE AGE OF HILDEBRAND. By Marvin R. Vincent, D.D. pp. 457. \$1.50.

THE LUTHERAN COMMENTARY. Vol. IX. Edited by Henry E. Jacobs. pp. 361. \$2.00.

*Macmillan & Co. New York.*  
AN EXAMINATION OF THE NATURE OF THE STATE. By W. W. Willoughby, Ph.D. pp. 448. \$3.00.

*Benziger Bros. New York.*  
THE FOLLOWING OF CHRIST. By Thomas A. Kempis. pp. 799. 50 cents.

*American Baptist Pub. Soc. Philadelphia.*  
SONGS OF THE KINGDOM. By W. H. Doane. pp. 208. 30 cents.

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*Thomas Whittaker. New York.*  
A DOUBTING DISCIPLE. By E. W. Gilman, D.D. 10 cents.

*Examiner Co. New York.*  
ETHICAL MONISM. By A. H. Strong. 30 cents.

*MAGAZINES.*

February. NEW ENGLAND CONSERVATORY QUARTERLY.—BEREAL QUARTERLY.

March SANITARIAN.—MUSIC.—QUIVER.—QUARTERLY BULLETIN OF THE PUBLIC LIBRARY.—GUNTON'S.—FISHERMAN.—PHENOMENOLOGICAL JOURNAL.

April. FRANK LESLIE'S POPULAR MONTHLY.

## WASHINGTON HAPPENINGS.

BY L. C. W.

The early months of the year are the occasions for all kinds of conventions in Washington. Thus far the Historians, Friends of Indians, Foresters, Woman Suffragists, American Society for Religious Education, Daughters of the American Revolution and many others have come and gone. The lines on which these gatherings meet are very diverse, but they all focus towards Congress and a resolution or memorial is presented, or a hearing had before some committee before they adjourn. These are some of the bodies that attempt to shape legislation but not to force it, and are not at all the powerful and wily lobbyists who have brought that word into such ill repute.

The fifth Continental Congress of the Daughters of the American Revolution was the occasion of much display of fine raiment and of ancient and honorable names. The first meeting was upon Ash Wednesday, but velvet robes and ermine capes did not exactly remind one of sackcloth and ashes, and the sense of humiliation was not oppressive. Mrs. Foster, the wife of the distinguished diplomatist, in her official capacity as president-general, presided. She is of rather commanding presence and has a clear and agreeable voice, but it soon became necessary to have a referee on parliamentary rules. A pleasant incident one morning was the presence of Mrs. U. S. Grant. As she was helped upon the platform—for she is rather stout and the feebleness of threescore years and ten is upon her—the audience rose and many of the Daughters waved their handkerchiefs. It was an ovation from the D. A. R.'s of the South quite as much as from those of the North, and I recalled what an ardent Daughter had once said to me, that the organizations founded on Revolutionary ancestry were doing much to break down sectional feeling.

For the moment the debate upon the Cuban resolutions is the absorbing topic. The President does not commit himself as yet upon Cuba or the third term. He takes an outing one week in New York, presiding at a meeting in the interests of home missions. The coldest, stormiest day of this week he spent down the river shooting ducks, and neither the ducks, the people who planned the meeting in the hope of a big collection, or the politicians are satisfied. The most stinging thing of which one Congressman can accuse another, these days, is to say that he is trying to help out the present Administration. But Mrs. Cleveland's popularity grows with each passing season. She is even more beautiful, more gracious and winning than when she first came to the White House. Recently, there and in other prominent homes, three only daughters of as many ex-Presidents have lunched or received together. Mrs. McKee, Mrs. J. Stanley Brown and Mrs. Sartoris are most agreeable young matrons, beloved for their own sakes, as well as honored for the thought of their distinguished fathers. Mrs. Sartoris and Mrs. Brown reside here, and Mrs. Grant and Mrs. Garfield are each passing the winter in Washington with their respective daughters. Mrs. McKee came some weeks since as the guest of Mrs. Foster, and is kept busy with a round of visits and social engagements.

The annual banquet of the National Geographic Society this year took the form of

a reception to the Venezuelan Commission. The parlors and banqueting-room of the Arlington Hotel were beautifully decorated with flags, vines, clusters of palms and masses of flowers. It was a pleasure to pass down the line and greet Mr. Gardiner Hubbard, the president of the society. With him was Mrs. Olney, then came Mr. Justice Brewer, Judge Alvey and Dr. and Mrs. White. The learned gentlemen do not look worn out by their study of 300 different maps and the many treatises and written testimonies bearing on the Venezuelan question. One of the several gentlemen who made the introductions and are supposed to know every one stepped up to a fine looking, bald headed gentleman and asked his name. "Mr. Stevenson," was the answer. His confusion at not knowing the vice president of the United States was matched by the regret of the lady who, on her way to the dressing-room, rode in the elevator with a be cloaked individual with a mass of fluffy red hair, and did not know till afterwards that it was Sara Bernhardt on her way back from the theater.

The Geographic Society numbers over 1,300 members and has been largely built up and fostered by the interest, financial and otherwise, of Mr. Hubbard. Among the several hundred guests at the reception were a number who have lectured before the society. The strong, stern face of Mr. George Kennan is a contrast to the captivating manner of his stately wife. He has told of his trip to Siberia and she of the time she waited at St. Petersburg. The rugged aspect of Major Powell does not indicate the wealth of poetry, philosophy and research that flows from his lips. Whenever he chooses he can take an audience with him to the canon of the Colorado. Professor McGee has told of the curious people of Seriland. He, by the way, belongs to more scientific societies than any other man in Washington. The most thrilling story of adventure this winter was that told by Lieutenant Peary. It was a tale of dogged determination, of terrible struggle with cold and hunger and of defeat in a long-cherished purpose. The flag which he displayed has twice crossed the frozen ice cap of Greenland and been whipped by the gales of Independence Bay. In listening to him, one catches something of the enthusiasm that leads the explorer to court hardship and death itself in order that it may be said that the eye of man has looked upon every portion of the surface of this round world.

The Sons and Daughters of Maine flocked by themselves the other night and laid down the gauntlet to any other State to gather such an assemblage at the capital. The chief justice, president *pro tem* of the Senate, Speaker of the House, two ex-governors, the pastor of the First Congregational Church, these with their wives and five hundred lesser lights made up the gathering. Mrs. Frye and Mrs. Dingley were in the receiving line, the resemblance of the former to the late Mrs. Harrison is often remarked. Looking over the list of names one queries who is left in the Pine Tree State, and yet some visitor innocently asked Mrs. Frye the other day if her husband was new in Congress. Such is fame, even that of Maine's big statesman!

May we not say that even beyond death our life will be a traveling from home to home to the heart of the Father.—W. Robertson Nicoll.

## News from the Churches

## Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, March 30, 10 A.M. Address on Millstone or Stepping-stone, a Plea for a Constructive Theology, by Rev. W. E. Barton, D. D.

FOREIGN MISSIONARY PRAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A.M.

UNION BIBLE CLASS, conducted by Rev. Alfred A. Wright, D. D., Bromfield Street Church, Boston, Saturday, 3 P.M.

BOSTON MT. HOLYoke ALUMNI ASSOCIATION, Hotel Thorndike, March 28, social hour from 12 to 1 o'clock. Speaker at 1. Mrs. Katheline M. Phillips will read an essay on Hawthorne's *Mariette Faun*.

CONFERENCE FOR MINISTERS AND CHRISTIAN WORKERS at Chicago during the month of April. Special lectures by Superintendent Torrey, Prof. W. W. White and Dr. W. J. Erdman. All who desire to avail themselves of this special conference and stopping at the Institute at the reduced price for board and room of \$5 per week should make application early of Supt. R. A. Torrey, 80 Institute Place, Chicago, Ill.

## SPRING STATE MEETINGS.

Alabama, Tennessee, Georgia, Arizona, Texas, New Mexico, New Jersey, Oklahoma, Missouri, Kansas, Ohio, Indiana, Illinois, Iowa, Massachusetts, Michigan, New York, South Dakota, Pennsylvania, Rhode Island, Vermont, Connecticut Asso., Hartford, Beneficent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No 1 Somerset Street, Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle Street.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House, Miss Ellen Carruth, Treasurer; Mrs. Abigail Child, Home Secretary.

THE CONGREGATIONAL MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle Street; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Church and Parsonage Building, Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 10 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. G. W. Dyer, President; W. A. Duncan, Secy.; Ph. D. Field Secretary; E. Lawrence Barnard, Treasurer; Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset Street, Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For full information see Minutes of National Council, 1895, and Year-Book, 1895, page 10. Secretary, Rev. H. H. Whittelsey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) there included, my interest and the property of my ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1896.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies. Careful attention is given to applications from without the State. Room 22A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Object, to encourage religious habits. Open daily, Open day and evening, sailors and landmen welcome. Daily prayer meeting, 11 A.M., Bible study, 3 P.M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 27 Hanover St. Requests should read: "I give and bequest to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASING COMMENT.

In the offer of the students in several of our seminaries to address neighboring churches on missionary subjects we recog-

## The Congregationalist

nize one more force which will have an influence in bettering the outlook for our missionary causes. That these who will shortly man our churches are already inspired with that zeal which means so much in the pulpit may be interpreted as significant for the future.

At a recent birthday party of which we have heard, 9,000 pennies, one for each year, represented the aggregate of the ages of those present. Many delightful features may be introduced on these occasions and, as in this case, a snug little sum has often been easily realized by a C. E. or some other society.

There are at least two facts chronicled in a Maine item which all churches cannot report. That so many little folks attend the Sunday service is nearly related to the fact that the older attendants are not always dependent upon favorable conditions for their presence at Sunday worship.

A Rhode Island pastor, believing that if he wants the children at church he can have them, has adopted several modern attractive plans which seem to work well.

## Of Special Note.

An effective spiritual movement in Georgia. A Welsh festival in Pennsylvania.

Good reasons for large congregations in a Rhode Island church.

A thorough indorsement of free pews in Washington State.

Growing enthusiasm for Congregationalism around Boston.

## NEW PASTORS IN CHICAGO.

Two of the suburban churches have now been supplied with pastors, Windsor Park and Pilgrim, Englewood. Rev. M. H. Lyon, late of Harvey, Ill., began his work with the Windsor Park Church March 15. He succeeds Rev. C. H. Grannis, who, in the four years of his service in this difficult field has accomplished a great deal and will be followed into any pastorate that may open to him with the love and confidence of those who knew him here. The church is the outgrowth of the wise oversight and self-denying service of Rev. G. H. Bird and his wife, of South Chicago, who, during his fifteen years in that manufacturing center, has shown how much more efficiently the bishop of a Congregational church can serve a widely scattered field, with a population of between fifty and seventy-five thousand, than a man with more ecclesiastical authority. For years the Windsor Park Church has been self-supporting and although for a long time the only evangelical church in the region it is now flanked by churches of nearly all denominations, some of them having crowded into a place which had no need of their presence.

Pilgrim Church has secured Dr. G. R. Wallace as the successor of Rev. Dr. Smalley, now of Jamestown, N. Y. The church has had a prosperous history and promises rapidly to increase its numbers under its new leader. For two years and more its services were held Sunday afternoons and were conducted by the writer of this letter, then pastor of the South Church, Chicago.

Dr. Wallace, who comes from Portland, Ore., is not a stranger in this region. Called to Oregon from Saginaw, Mich., where he had a very successful ministry, he had previously been an assistant of Dr. Gunsaulus in Plymouth Church, and still earlier had served as pastor of a Congregational church in Springfield, Ill., and in other churches in the southern portion of the State. The church occupies one of the most promising localities in Chicago. It is in the midst of a large, although somewhat changeable, population among whom church-going is not unfashionable.

Two young men, well known in Lutheran circles and successful, are soon to transfer their ecclesiastical relations to the Congregationalists. Rev. F. Grob, who was born at Holzgerlingen, southern Germany, of Pietistic parents, was educated abroad, served in the army and began his ministry in Switzerland,

where, with an assistant, he managed to fill fourteen appointments every week. In Esslingen, Germany, with two assistants, he filled thirty-six appointments, preaching about ten times a week. Coming to Chicago at the request of friends he served a church belonging to the Evangelical Association three years, then went East, where in Baltimore, Newark, Trenton and Philadelphia his ministry has been uniformly blessed. The threatened divisions in his own church have induced him to take up work with us. He will begin his labors in Chicago under the auspices of the City Missionary Society. Rev. J. J. Klopp, now of Naperville, also a prominent minister connected with the Evangelical Association, has accepted a hearty call to the Bethany Congregational Church, and will begin his work there about the middle of April. He has had a thorough education and much experience in the ministry.

FRANKLIN.

## THEOLOGICAL SEMINARIES.

## Bangor.

The Seniors have finished preaching before the class. They now each preach before Professor Sewall for private criticism.—Last Friday they presented estimates of preachers from Chrysostom down to Beecher, Brooks and other modern orators.—Professor Roper addressed the last missionary meeting on The Present Situation in Armenia.—Professor Sewall spoke last Thursday before the Loyal Legion of the Commandery of Maine in Portland on Perry's Japan Expedition.

## Hartford.

Last Wednesday afternoon in the chapel Miss Kingsley, daughter of the late Rev. Charles Kingsley, lectured on French Pictures and Painters of the Nineteenth Century. Many of the students were present.—The class in the study of India has successfully finished the assigned work.—Next term there will be weekly mission study classes on The Four Principal Non-Christian Religions, using as a text-book Religions of the World, by Professor Grant of Queen's College, Canada, and on The Bible and Missions published in the Student Volunteer.—The Hosmer Hall Mission Band, composed of volunteers and those especially interested in foreign missions, has written to the pastors of the churches of Hartford and vicinity, offering to send students to deliver single addresses or series of talks on foreign missionary work at regular church services or before young people's societies or other organizations.—The winter term closes March 28. The vacation will extend to April 6.

## Yale.

The missionary society was addressed last week by Field Secretary Washington Choate.—Rev. W. H. M. H. Aitken, missioner from England, addressed the university last week on Our Life Work, Within, Without.—At the Semitic Club the paper was on The Chronological Order of the Prophecies in Deuter-Isaiah.—The Leonard Bacon Club debate was on: Resolved, That a permanent board of arbitration be established between Great Britain and the United States.—Last Thursday evening at the residence of Professor Porter, Dr. G. A. Gordon gave a delightful talk on Robert Burns.—The class in philosophy of ethics listened to a paper last week on The Nature of the Right.—Reviews before the class in systematic theology were given on Bushnell's Vicarious Sacrifice and Dr. Shedd's Essay on the Atonement.—The fortnightly address last week was by Rev. K. Tsunashima of Japan, a member of the Graduate Class, on Some Phases of Christianity in Japan. He presented his subject forcibly and eloquently. Mr. Tsunashima will return in June with Mr. T. Yokio for pastoral work in Japan.—Professor Harris's new book, God the Creator and Lord of All, will be in the hands of the publishers in a few weeks.

## Oberlin.

Dr. Fairchild, after several weeks of illness, is again meeting his classes.—Mr. Z. S. Holbrook of Chicago delivered three lectures upon sociological topics March 10-12.—Professor Currier has begun a course of 12 lectures this week on Church Polity, which he offers every two years and which is to be followed by a moot council.—Last week Dr. A. H. Quint gave interesting lectures upon The Fundamental Features of Congregationalism and The Two Types of Early Congregationalism in Boston and Plymouth.—The students have recently refurnished Council Hall reading-room and last Friday evening held a "housewarming." About 50 guests were present and brief speeches were made.

## Chicago.

A critical study of socialism, conducted by Professor Taylor, has brought some of the prominent socialists of the city before the class this term.—Rev. David Beaton gave readings from the Bonnie Brier Bush and Auld Lang Syne at the Students' Conference last Thursday which were greatly appreciated.—At the inter-seminary banquet on Thursday the Baptist, Congregational, Methodist and Presbyterian seminaries with the Moody Bible Institute participated. Four addresses were given from student representatives of the seminaries.—A large audience gathered to see a gymnastic exhibition under the direction of Mr. R. B. Guild. The general exercises were of a high order.—The Chicago Society of Biblical Research held its twelfth regular session last Saturday.

## CONFERENCES AND ASSOCIATIONS.

N.J.—The Northern New Jersey Conference met March 17 with the Orange Valley church, with a large attendance. The reports from the churches were generally encouraging. The salient features of the meeting were: an earnest address from Rev. S. L. Loomis on *Things Essential for Church Growth and Strength*, a spiritual paper by Dr. J. M. Whitton on *The Doctrine of the Lord's Supper*, and a stirring missionary and humanitarian appeal from Dr. W. A. Farnsworth of Cesarea, Turkey.

O.—The Lake Shore Association met in Cleveland, March 16. A brilliant young Jewish rabbi spoke on *The Mission of Judaism*. His address was in good spirit and received a respectful hearing. President Thwing of Western Reserve University followed with an address on *The Mission of Christianity*, and other addresses were given. The Ohio Home Missionary Society and the Congregational Club held meetings at the beautiful new Trinity edifice, where 225 sat down together at supper. Scientific thought filled the evening. Addressed by Prof. C. S. Howe on *Recent Discoveries in Astronomy*, and by Prof. F. P. Whitman on *The Roentgen Rays, or the New Photography*, were original and fresh, and were illustrated by stereopticon views. Dr. Thwing was elected president of the club.

KAN.—The Arkansas Valley Association met at Sterling, March 4-6. Rev. W. Davis preached on *The Holy Spirit* and among the topics were: *The Relation of Our Churches to Sociology*, *The Sermon on the Mount and Economics*, and *Systematic Giving*. The sessions on *Sunday School Work and Home Missions* were among the most important. *Woman's Work in Missions*, *The Y. P. S. C. E.*, *Washburn College*, and *The C. C. B. S.* were subjects of much interest. The reports from the churches showed good spiritual progress amid struggles, in some cases, through failure of crops.

Wichita Association met at Douglass, March 2-4. Rev. J. S. Gould preached and the topic, *How Can We Promote Greater Spirituality in Our Churches*, elicited deep interest. *Bible Study*, *Family Prayer*, *Personal Humility*, and *Constant Fellowship with Christ* were dwelt upon as means to this end. The woman's missionary hour was finely arranged and sustained, and *What Would Christ Do about Sabbath Observances if Here and The Boyhood of Jesus* were among the topics. Fairmount College, Sunday schools and home missions were ably represented.

## CLUBS.

MASS.—At its last meeting for the season, March 16, the Newton Club discussed *Is the Kingdom of God Being Established Rapidly in the Earth?* The leader on the affirmative was S. C. Darling, Esq., and on the negative E. G. Loomis, Esq. The speakers were formerly officers of the Boston Club.

PA.—The club of Pittsburg and vicinity at the March meeting was royally entertained by the church in Rochester. The topic, *The Social Side of Christianity*, was discussed by Rev. Messrs. H. M. Bowden, A. H. Claffin, J. H. Bausman and Mr. Thomas Addenbrook.

ORE.—The Oregon Club held a most enjoyable meeting at the Mississippi Avenue Church, Portland, Feb. 25. The singing by a chorus, under leadership of the pastor, Rev. H. W. Young, was excellent. A masterly and impressive address was made by Rev. W. C. Kautner, D. D., of the First Church, Salem, on *The Pilgrim of Today*.

CAL.—The San Francisco Club held the first meeting of the year in Oakland. The topic was *Civic Duties, or What a Man Owes to the Town He Lives In*. Prof. W. C. Jones of the University of California, Rev. Dr. Dille of Central Methodist Church, San Francisco, and President Jordan of Stanford were the speakers, considering the duties of the citizen, of the minister and of the teacher. About 150 persons were present, among them Mr. Sankey, who sang two of his best gospel hymns. A practi-

cal outcome was the donation of the proceeds, about \$150, to the debt on the Reno church, the only Congregational church in Nevada.

The Worcester Club, March 16, observed ladies' night and, in spite of the storm, the attendance was large. The address was by Rev. E. L. Clark, D. D., of Boston on *The Service of Things Beautiful*.

## NEW ENGLAND.

## Boston.

ROXBURY.—*Immanuel*, with commendable denominational enthusiasm, is doing some church extension work that promises excellent results. The chapel on the corner of Blue Hill and Lawrence Avenues, built two years ago by the Reformed Episcopalians, has been leased and Sunday afternoon services have been inaugurated, Dr. C. H. Beale being the usual preacher. A Sunday school is to be another feature of the enterprise.

At the Ministers' Meeting last Monday Rev. C. E. Harrington, D. D., gave an address on *The Millstone of Christianity*, reviewing the article by Prof. Goldwin Smith published in the *North American Review* for December, 1895. He was followed by Pres. W. G. Frost of Berea College, who gave a résumé of the work of Berea in the past and spoke of its present needs and future possibilities. At the close of the regular program of the morning the time was extended to allow Miss Leitch to make an earnest plea against the reduction in the work of the American Board.

## Massachusetts.

BROOKLINE.—A dozen gentlemen, most of them residents of the Reservoir district, met at the house of Mr. Albert Gay on Kilsyth Road last week Tuesday evening to consider the project of a new church. The meeting revealed a cordial agreement that such a movement is desirable, and the fact that there were present representatives of various churches—Shawmut, Union, Old South, Park Street and Berkeley Temple, Boston, and Harvard, Brookline—shows that the undertaking is to be on a broad and inclusive basis. It was felt that the Sunday afternoon services at the Casino, which have been going on for five months, should be continued, and a committee of seven was appointed to develop the enterprise in such ways as shall be approved by all interested. The field is one of the best in the vicinity of Boston, as it is filling up rapidly with a desirable class of residents. Situated about midway between Harvard Church and Brighton, it is in no sense a rival to either. The local ministers, almost without exception, indorse the movement, and men like Drs. Gordon, Barton, Webb, Little, Plumb and McKenzie are preaching from Sunday to Sunday.

BEVERLY.—*Dane Street*. After an earnest sermon by the pastor and full and prayerful discussion at the annual meeting, March 17, the church voted to give up the rented pew system and adopted free seats and voluntary offerings.

WORCESTER.—*Union*. Rev. F. F. Emerson concludes his engagement as acting pastor, having served two years and a half.—*Salem Street* has accepted the resignation of Rev. S. A. Harlow and passed resolutions regretting that so happy a pastoral relation must be severed and commended his whole-hearted service. His retirement and that of the pastor of *Union Church* were necessary steps to clear the way for the church to unite and leave them unencumbered in choosing a pastor. Both pastors have done excellent service and proved themselves men of superior scholarship and able preachers and pastors. They retire holding the confidence of their people and of the community.

PALMER.—The outcome of three years of work begun in the churches and taken up by a no license league and by a union effort of the young people's societies was the carrying of the town for no license. The pastor, Rev. F. E. Jenkins, is preaching a series of Lenten sermons Sunday mornings and Thursday evenings. This church has begun services in the old town center also and has organized a branch Sunday school with good success.

SPRINGFIELD—*Eastern Avenue*, Rev. R. H. Bosworth, pastor, rejoices in a quickening in spiritual fervor and activity. Evangelistic services have been in progress for nearly two weeks with the assistance of Rev. J. D. Potter. Over 50 persons requested the prayers of the church and a considerable number decided for Christ.

LENOX.—A beautiful memorial pulpit was presented to the church recently and was used for the first time March 15. It is in memory of Mrs. Jane W. Hill, long a member of the parish.

## Maine.

FORT FAIRFIELD.—The regular congregations are large whatever the weather, and about 50 children attend the preaching service. The Sunday school

occupies all the available room, and includes an adult Bible class in charge of the pastor, Rev. G. B. Hescock.

The trustees of the Maine Missionary Society met in Augusta March 17. The outlook is hopeful for the summer's work. Sec. D. P. Hatch has been successful in his labors and more work than ever is to be undertaken. Last year 118 churches and 122 stations were aided and 126 men and three women have been in service. Maine, with its large area and feeble churches in small places, is essentially a missionary field.

The late Mrs. E. C. Gates left a bequest of \$1,000 to the church in Calais to furnish music.

## New Hampshire.

MEREDITH.—During the last month three of the most hopeful districts have been regularly visited twice a week without regard to weather. As a result schoolhouses were packed, and 20 persons or more have made some manifestation of a desire to lead a better life. The spiritual influence of the movement has been very beneficial in the quickening of the church, and will result, it is hoped, in improved methods and greater permanency in the work.

WILMOT.—The church has recently contributed \$15 to aid the suffering Armenians. It has met with great loss in the death of Deacon J. G. Stearns. Within a year the senior deacon, John Richards, died also. The C. E. library has been increased by the addition of 25 volumes.

RYE.—Rev. J. K. Aldrich, the pastor, closes his labors March 31. He was pastor during a former period, and now completes four years since his return.

## Rhode Island.

WOONSOCKET.—Extensive repairs, costing about \$3,000, upon the interior of the building are soon to begin. A large increase in the membership has occurred during the two and one-half years of Rev. J. C. Alvord's ministry. The largest Sunday evening congregation of the city is found at this meeting house, where free pews, plenty of wholesome entertainments and warm handshaking are the rule. The pastor's greeting at the door on Sunday evenings touches many of the Catholic population. His course of addresses on Christianity in Business Life has attracted many men. The majority of the members of the church are younger than thirty years. Mr. K. Der Kaspian has recently taken up the work among the several hundred Armenians in the city. By recent agreement of the eight denominational churches Wednesday night is the weekly church night.

CHEPACHET.—This church of 60 members has given \$326 besides taking one share in the General Howard honor roll since last March. It has just passed its half-century birthday, but postpones its celebration until May. The closing of the mill plants caused the removal of some strong helpers among the families who had to leave the village, yet the congregations have kept their numbers. A unique feature is a union C. E. Society between this church and the Free Baptist church in the village, holding meetings alternately in each vestry. The usual attendance is 100 and often there are one-third more, with keen interest at every meeting.

Rev. F. J. Nash is pastor.

PROVIDENCE.—*Free*. Rev. J. H. Larry has been giving a series of sermons illustrated by the stereopticon on *Heroes and Homes of Holy Lands*. Large, growing audiences have been greatly instructed. A Good Citizenship Club holds bi-monthly meetings with good results. The "pastor's choir" of about 70 children, under the guidance of several young persons led by Miss Larry, an accomplished violinist, with an orchestra of eight pieces, is a large factor in the work.—*Pilgrim*. The Men's Club is conducting a course of Monday evening lectures by distributing complimentary tickets, which admit the holders and allow the privilege of a voluntary silver offering at each lecture.

BRISTOL.—Rev. H. A. Stevens has withdrawn his resignation by request of the church. Fifteen years of faithful service have made the bond strong in his pastoral relation to the church.

CENTRAL FALLS.—Union evangelistic services with the Baptist church began March 15, under Evangelist C. L. Jackson.

## Connecticut.

HARTFORD.—*Glenwood*. Active preparations are being made towards the erection of a church edifice. The church was organized in 1894 and since that time has grown rapidly. The house will probably be located near the hall which is now used for all the services.—*Windsor Avenue*. Rev. H. R. Miles, formerly assistant to Dr. T. T. Munger of New Haven, was installed pastor March 18. Mr. Miles

has studied in Harvard, Yale and the Universities of Berlin and Halle, and promises to be a vigorous leader in this prosperous church. The society has recently received a gift of a parsonage from two of its members.

**CLINTON.**—Annual reports show a successful year: 12 additions by confession, two by letter, making the present membership 268—a gain of seven. A new feature is a Junior C. E. Society, numbering 36. All the bills of the church are paid and a surplus remains in the treasury. Benevolences were \$600 and current expenses and repairs \$3,100. Pews are not rented, but for eleven years weekly offerings have paid all bills. Rev. T. A. Emerson is pastor.

**NEW HAVEN.**—*United.* Last Sunday evening the Men's Club service was addressed by Judge S. E. Baldwin on *The Essentials of Christianity*.—*Howard Avenue.* Written examinations are required for promotion in the different grades of the Sunday school, with highly encouraging results.

**WETHERSFIELD.**—This historic church is again equipped for service, Rev. W. M. Baker of Billston, Eng., being installed March 4. Mr. Baker has been with the church several months and it is already responding loyally to his leadership.

**NEW PRESTON.**—Rev. Evan Evans announced lately a gift of \$1,000 by Major Walter Burnham for replenishing the Sunday school library. In the case of its ceasing to exist this amount is to go to the Sunday School Society.

**TRUMBULL.**—The church rejoices in the gift of Mrs. H. L. Fairchild of a large and handsome dinner and tea set, with silver knives, forks, spoons, etc., and all the appurtenances necessary to complete the equipment.

**WEST WINSTED.**—*Second.* Rev. J. S. Voorhees, the pastor, has been absent for 10 days on a southern trip for rest. The church has been recently quickened by special meetings conducted by Rev. H. W. Pope.

**GREENWICH.**—*Second.* The Sunday school room is being enlarged and otherwise improved. A new ceiling is being put in and the walls redecorated. The improvements will cost about \$1,500.

**HOCKANUM.**—The church now rejoices in its first installed pastor, Rev. F. B. Bacheler, the services occurring March 10. A large congregation was present.

**EAST HARTFORD.**—*First.* The rededication of the organ took place at a special service March 15, after an enlargement by the expenditure of \$1,200.

#### MIDDLE STATES.

##### New York.

**BUFFALO.**—The union gospel meetings now in progress among the Congregational churches have been quiet and restful and pervaded by a spirit of earnestness. The exercises of the first week have been especially addressed to those who are already Christians and have proved a fitting preparation for the weeks to follow. The services will be more evangelistic in character from now on.

**UTICA.**—*Plymouth*, Rev. M. E. Dunham, D. D., pastor, received last year 30 members, making the present membership 285. The money raised was over \$4,000. The church is well organized, having, besides a Y. P. S. C. E., King's Daughters and Ladies' Missionary Society, Young Men's and Young Women's Associations, Zealous Workers, and Men's Sunday Evening Service Club.

**PITCHER.**—Rev. D. W. Bull has three fields in charge in addition to this home field. At one he has aided in building a new edifice and he has been encouraged by frequent conversions. Deep religious interest has encouraged preaching services every night in Lincklaen.

**CAMDEN.**—The family of Rev. Edward Evans, the new pastor, has recently arrived from England, Mr. Evans having preceded them by a few months. The church has large congregations and is taking on new life.

##### Pennsylvania.

**ALLEGHENY.**—*First* received, March 1, the largest accession in its history, save in one instance. Thirty-four members were welcomed and more are expected. This is the result of special meetings.

**PITTSBURG.**—*First.* The Ladies' Aid and Missionary Society is helping the church by an Elsteddop, in which four choirs compete for the chief prize. The debt on the organ has been paid. Eighteen new members have recently been received.

**SCRANTON.**—*Plymouth.* The young women recently gave a social for the benefit of the church, previous to which each earned a dollar for it, to the amount of \$89. The church has recently sent aid to Armenia.

**VANDLING.**—A reading-room, recently fitted up in the basement of the meeting house, has awakened

general interest. The church has recently paid \$500 of its indebtedness.

**PLYMOUTH.**—*Pilgrim.* The church raised, last year, nearly \$3,000, of which \$1,800 have been applied on the debt for the church building.

**PHILADELPHIA.**—*Park* has made improvements in its chapel to accommodate the increasing congregations. The new pastor is Rev. C. B. Adams.

#### THE SOUTH.

##### Georgia.

**ATLANTA.**—*First.* A special interest has centered in this church, of which Rev. H. H. Proctor is pastor. The beginning is traced back to the Week of Prayer. Extra services were undertaken and more than 50 persons were converted. A second series was started and Evangelist James Wharton assisted. About 100 additional conversions were reported. The work extended outside and 40 persons at Storrs's School of the A. M. A., an auxiliary to this church, and 50 at Atlanta University professed conversion. Evangelist Wharton gave up his business in early life and directed his efforts to evangelistic labors, chiefly among the colored men. The spiritual uplift he has given the work here is of incalculable value.

##### Alabama.

**MILNER.**—*Union Hill* has recently completed, with the aid of the C. C. B. S., one of the most beautiful houses of worship in eastern Alabama. The people have struggled hard to accomplish what they have done. Services of dedication were held for two days, March 8 and 9, and a rich spiritual feast was enjoyed. Superintendent Bassett preached the dedicatory sermon. The prayer was offered by Rev. T. M. Lindley, the pastor. A collection for home missions was taken at the dedicatory services.

##### Louisiana.

**NEW IBERIA.**—*St. Paul's.* This church, one of the strongest in the State, has been a mother church to this region. Rev. C. H. Claiborne has just closed a prosperous pastorate of over five years. He found the church partially scattered, houseless and discouraged. Its former pastor, Rev. Byron Gunner, had been driven away by a mob at the peril of his life, and the house of worship shortly afterward was reduced to ashes. Under the lead of Mr. Claiborne, a new and commodious edifice has been erected with the aid of the A. M. A., 146 members have been added, and a Senior and Junior Christian Endeavor Society organized with a total membership of 80. Mr. Claiborne goes to Corpus Christi, Tex.

#### THE INTERIOR.

##### Ohio.

**CLEVELAND.**—*Trinity*, at the communion service on the closing Sunday of its dedication week, received 22 new members, six on confession. Its institutional work begins at once, classes in vocal music, china painting, elocution and gymnastics having been already organized.—*Pilgrim.* The society combined its annual election of officers with a pledge social to which every contributor was invited and which was attended by about 500 people. A musical and literary program occupied part of an hour, detailed reports of current expense and building funds were submitted in printed form, officers were elected by printed Australian ballots and pledges were gathered for the coming year. Light refreshments were served after the business meeting. The plan was a signal success and the occasion was a fine expression of the loyalty and enthusiasm of the congregation. The church has free seats and all money is secured by voluntary offerings. Last year \$29,358 were paid for the new building and over \$9,700 for current expenses, making with other expenses a total of \$42,223 for home expenses. About \$4,700 were given for benevolences, making a total of money raised and paid by the church during the year of over \$47,000.—*Hough Avenue* celebrated its fifth anniversary as an independent church March 18. Beginning as a mission Sunday school, within a little more than a year it became a branch church with 46 members. Within five years its roll has grown to a present membership of 392. The Sunday school celebrated with addresses and letters from former superintendents, and Sunday evening was devoted to a platform meeting on the topic The Spiritual Life of the Church. Wednesday evening a banquet was held, with addresses by Dr. H. M. Ladd, Rev. I. W. Metcalf and Rev. C. W. Carroll, the present pastor. The Ladies' Society presented the church with a fine piano as an anniversary gift. The church debt has been paid in full and plans are completed for a new stone building.

**CROTON.**—*Hartford.* During recent evangelistic meetings for three weeks, four persons were received to membership on confession. The church was discouraged formerly, but new life is now felt and the

congregations are increasing. Rev. J. W. Dickson is pastor here and at Lock.

##### Michigan.

The people of Conklin, a town of 200 without any religious services whatever, have decided to organize a church and build a house of worship.

#### THE WEST.

##### Iowa.

**CEDAR RAPIDS.**—*Bethany.* A successful series of revival meetings has recently been held in which about 30 persons professed conversion, most of whom will become members. More room both for the congregations and the Sunday school is needed. The building is crowded regularly at these services. There is need also of an attractive place for the young men to spend their evenings. Rev. J. B. Gonzales is pastor.

Tabernacles are being erected at Cherokee and Waterloo to be used by Evangelist Williams in special meetings. That at the latter point will hold 3,000 persons.—The Montour Church has decided to come to self-support and will not ask home missionary aid the coming year.

##### Minnesota.

**LYLE.**—Five years ago the organization was practically extinct, being reduced to one member, a non-resident. The town abounded in saloons and had a rough population. Chiefly through the instrumentality of two or three men, not Christians, and the coming of an evangelist, the church has recuperated, pays a good salary, contributes to missions, is securing a parsonage and has transformed the community. It furnishes an excellent illustration of the power of Home Missions and of the need of perseverance under difficulties.

**DULUTH.**—*Morley.* Some time ago an effort was made to buy an unused edifice from the Baptists move it to a convenient location and fit it up for services. The plan fell through, then, but the prospect now is that the house will be purchased, moved and renovated with the aid of the C. C. B. S. The church has reached the limit of growth in its present quarters and the purchase of a larger building is a long step forward.

**MINNEAPOLIS.**—*Mizpah.* Revival meetings, Evangelist C. B. Fellows assisting, have been held, with several conversions and a quickening of Christians. The church is dependent for its attendance upon the workmen in the harvester shops, who remain for only a short time and then give place to others. Rev. M. A. Stevens has labored here with acceptance for several months.

**SHERBURN.**—During a series of meetings held by Evangelist Tibbets the meeting house was injured by fire and services were removed to one of the other edifices, both of which were gladly offered to this people. A large number of conversions are reported and the church is strengthened. Rev. C. E. Walker preaches at two or three out-stations, covering a large field.

**EXCELSIOR.**—A largely attended farewell reception was extended to Rev. T. A. Turner, the retiring pastor, who has accepted a call to St. Paul. Much enthusiasm is aroused over the coming of Mr. C. L. Mearns of Chicago Seminary, who will commence work in May. This church was the second Congregational organization in the State and has been served by able men.

**MANTORVILLE.**—Rev. Howard Mudie has recovered from a brief illness and finds 40 persons ready to unite with the church upon confession, as a result of the evangelistic services held two months ago, with prospect of many others. He closes his work soon to remove to California. The church has been greatly strengthened by his two years' pastorate.

**AITKIN.**—By the coming of Rev. F. J. Brown this point is again supplied. A larger subscription has been raised for salary than for years and steps have been taken to secure an excellent building which will be deeded to the Congregational church and renovated by them. Mr. Brown will also care for the church at Mud Lake and for new work at Deerwood.

**PILLSBURY.**—Evangelist W. B. Frost is to supply here, and vigorous work will be commenced at Swanville, where the church has become almost extinct. Work is developing among the Swedes at Cauldron, in the vicinity of this field, and a subscription is being raised for a house of worship.

**PARK RAPIDS.**—The loss of the pastor caused much discouragement, but an effort is being made to secure Mrs. Esther Smith, an ordained minister, the wife of Rev. J. H. B. Smith of Wadena. The immigrants pouring into northern Minnesota broaden the opportunity for work.

**DAWSON.**—Revival meetings have been held and a number of conversions have resulted, the church

being greatly strengthened. This organization, depleted and discouraged a few years ago, has made marked progress and is the only English-speaking church in the community.

**WALKER.**—This new town in northern Minnesota, lying upon the banks of Leech Lake, is the terminus of the Brainerd & Northern Railway. Rev. H. W. Parsons has begun work and will visit other places in northern Minnesota.

#### Kansas.

**WICHITA.**—*Plymouth.* Fourteen new members were received March 1, making 44 accessions within a year. The present membership is 154. A debt of \$400 on the church building has recently been paid. The Men's Sunday Evening Club has strengthened the evening service.—*Fairmount* has added 21 members during the past year, making a total of 50. Good audiences and prayer meetings and efficient pastoral visitation are giving the church a hopeful outlook. A member of Fairmount Church held revival services lately at Kechi, resulting in 47 conversions.

**WELLINGTON.**—The work prospers, notwithstanding reduction of population within a few years. The present membership is 90. The audiences are good at both services; average attendance at Sunday school is 70; prayer meetings are excellent and interest in missions is growing. The church is out of debt, except a few installments to the C. C. B. S.

**VALEDA.**—State Evangelist Venzel has just spent a profitable week here, speaking to large audiences and particularly helping the young converts of the recent extensive revival. He began meetings in Wallace March 12, and on returning eastward will assist the Brookville and Athol churches.

**ARKANSAS CITY.**—This church has 150 members, an average Sunday school attendance of 88, large and growing audiences, two flourishing Endeavor Societies and no debt except to the C. C. B. S. Nine new members have been received during the past year.

**FAIRVIEW.**—A rural church called Fairview Western was organized in Trego County March 1, with 34 members. It is the result of revival meetings conducted by Rev. I. M. Waltrip, who will serve this church in connection with Buffalo Park and Collyer.

**LEONA AND HIGHLAND.**—A contribution of relief goods was recently sent to a needy point in western Kansas. Union meetings in Highland during January resulted in over 100 conversions, and since then 38 members have been received.

**HAVEN.**—The people have a plan whereby a debt of \$500 on the church building will be paid within a few months. The church is growing in numbers and in influence and expects to attain self-support at an early day.

**VALLEY FALLS.**—During the year just closed this church has received 11 members, expended \$200 on its building and paid its only outstanding debt of \$40. The audiences are large and spiritual interest is growing.

**FREEDOMIA.**—Twelve members were received Feb. 26. Revival meetings have been in progress in the town for eight weeks and have brought unprecedented unity to the churches and the community.

**SOUTH BEND.**—A recent revival has added largely to the membership. This church was established through the efforts of Rev. L. C. Schnacke, pastor at Great Bend, who ministers to both churches.

**ALMENA.**—The church has been strengthened spiritually by a recent revival, and another in the country district, where the pastor, Rev. R. F. Markham, also preaches, has awakened wide interest.

The prayer meetings at Udall are large, many coming from the country. The "roll of honor" plan works well in the Sunday school.—Sedgwick has a large Sunday school and Y. P. S. C. E. and is strengthening all departments. Good music is promoted by a chorus class.—The church in Kiowa has 110 members and is pushing its work. A home department of the Sunday school has been organized.—Union revival services of the Congregational and Methodist churches in Brookville have resulted in conversions and a great increase of Christian fellowship.—Garnett is prospering, with large audiences and a steady growth in the usefulness and extent of its work.—A Junior C. E., with 50 members, was recently organized at Ellis.—Rev. D. H. Platt has returned to his field at Goodland, and received five persons to membership there March 8.—The church in Comet, Brown County, is enjoying a deep and wide-spread revival.—Rev. Nicholas Emerson, who ministers to the Dial and Mt. Ayr churches, preaches also at Bloomington to good congregations.—Neosha Falls recently received six persons to membership and finds its audience-room too small for its prosperous and growing Sunday school.

The directors of the Kansas H. M. S. met at Topeka, Feb. 25, 26, to make estimates for the missionary churches for 1896-97. With great effort the appropriations were brought within the State apportionment. All the churches were provided for, either singly or in groups. Reports of progress from mission fields were cheering.

#### Nebraska.

**FRANKLIN.**—One of the best records for proportionate giving toward raising the debt of the American Board was by this church in an offering of \$65. The people are taxing themselves severely to keep up the work of the academy, but are generously responding to calls for work beyond their bounds. The pastor, Rev. G. W. Mitchell, is moderator of the General Association and led the movement at its recent meeting to raise \$100 for the General Howard Roll of Honor.

**LINCOLN.**—*First.* March 15 was home missionary day. The pastor presented the subject in the morning and the appeal was to be followed at once by a private canvass of the whole congregation. The Sunday school and the Endeavor Societies will add their offerings to those of the congregation.

**RELIGH.**—As a result of the Hartough meetings 41 persons became members of the church March 8. All departments of the work have been greatly quickened and strengthened by the revival movement. The pastor, Rev. J. F. Bacon, as well as the people, entered heartily into the work.

**NORFOLK.**—At the home missionary rally, March 15, all departments of the work were well represented and made offerings amounting to over \$100, which were presented by persons selected by the different societies. Rev. J. J. Parker is pastor.

**FREMONT.**—March 15 was a day of rejoicing and ingathering. Fourteen persons were received to membership, 12 on confession, making 18 accessions since Jan. 1. Rev. W. H. Buss is pastor.

**CLARKS.**—This pastorless church has been supplied for the last three months by J. M. Kokyer, a graduate of the last class of Doane College, who is preparing for the ministry.

#### Oklahoma.

**CHOCTAW CITY.**—After several unsuccessful attempts to sustain a church the present organization seems likely to be permanent. There are 14 working members, all but one heads of families. At the midweek prayer meeting every one present takes part. The Sunday school attendance averages 35 and there is prospect of a house of worship in the near future. Four new members were received March 8. Rev. Hugh Atkinson is pastor.

#### North Dakota.

**FORMAN.**—Special services are being held here under the care of Evangelist Gimblett. The pastor, Rev. J. H. Kavan, has recently been called to Custer City in the Black Hills, but the church felt unwilling to release him because so deep a religious interest has sprung up in connection with the labors of Mr. Gimblett and, instead, voted to increase his salary \$100 and to build a parsonage. Mr. Kavan is held in high esteem by the four churches under his care.

**HAVANA.**—A church of eight members was organized March 8 in this promising field by Supt. E. H. Stickney, assisted by Rev. J. H. Kavan, under whose labors it has been gathered. It will be yoked with the church at Forman under the care of one pastor. It is hoped that an edifice will be erected when another crop has been secured.

#### Colorado.

**GREELEY.**—Park has had a year of general prosperity. Despite the unusual scarcity of money the benevolences have considerably increased. A plan is also on foot to reduce the parsonage debt. Congregations have been excellent and the Endeavor and midweek meetings show signs of spiritual growth. Eleven new members were received in January and 20 at the March communion, more than half of them on confession. The church rejoices in the return of Rev. A. K. Packard, a former pastor and the builder of the present church edifice, to take up his abode here as a permanent resident. Rev. W. W. Dumm is pastor.

#### PACIFIC COAST.

##### California.

**SAN FRANCISCO.**—*First.* The council called by the church and its pastor, Dr. C. O. Brown, to examine into charges preferred against him has announced its result. The council does not find that the charge of immorality is sustained by the evidence presented. It finds that he used harsh and intimidating language to members of his church, for which the council censures him, while recognizing his frank and manly words of apology. The council declares itself not altogether satisfied with the reasons given by Dr. Brown for paying money

to the woman who is now bound over for trial in the courts on the charge of blackmail and that it has been embarrassed in its efforts to ascertain the truth by the confessed falsehoods of one of the most important witnesses and the apparently significant absence of another. The council concludes its result as follows:

While we have felt compelled to condemn the acts now specified in our brother's conduct, it is our hope and prayer that the sharp lesson of recent months may be taken to heart by him and that in consequence his future years may be more fruitful than any in the past. It is especially our earnest hope that in the painful and divided condition in which this experience has left this loved and honored church, both he and its members may be led to such a fair understanding of their duty to each other and to the divine Master that the unity of the Spirit and of the bond of peace may be preserved here in the whole sisterhood of the churches.

At the corner of Ninth Avenue and H Street Superintendent Wirt organized, several weeks ago, the Cooper Sunday school. Since then a C. E. Society has been added and now preaching services are held, Mr. S. R. Yarrow, a student, officiating. It is hoped that ere long the thirteenth church in the city will be organized.

**SANTA CRUZ.**—Rev. J. G. Taylor is holding Lenten services on Friday afternoons and Sunday evenings. On Easter morning there will be a special service for the Sunday school.

The year began with 204 Congregational churches in the State, 13 having been added to the rolls of the two general associations and five having been dropped. The accessions to membership were 2,479, 1,227 by confession. The net gain was 973, about 370 more than last year. The Sunday school membership was 20,087, a gain of 869. The C. E. Societies number 146, with 7,477 members. The benevolences of 191 churches were \$68,332 and the home expenditures of 161 churches \$204,190. There were 236 Congregational ministers, 137 in pastoral work. Fewer of the churches were pastorless than usual.

#### Oregon.

**SHERWOOD.**—This church was organized, Feb. 9, by Revs. J. M. and Dora R. Barber, with 24 members, and recognized by council Feb. 27. There is no other church within a radius of several miles save the Friends, who encouraged this organization to the utmost, showing in many ways a commendable fraternal spirit.

**CLACKAMAS.**—A beautiful lot for a meeting house site has been given, and the material is being gathered for a commodious building to cost \$1,000, with prospect that it will be finished without debt. Rev. D. B. Gray of the Portland City Missionary Society is the leading spirit in the movement.

**PENDLETON.**—This pastorless church began a series of cottage prayer meetings with the Week of Prayer and has continued them most of the time since.

#### Washington.

**SEATTLE.**—*Plymouth.* The Sunday school, since the beginning of the year, has been divided into four distinct grades, each with its own officers, each held in a separate room and all under the management of the superintendent, Judge W. D. Wood. The school is growing rapidly under the new régime.

One who has been active in church work in Washington for the past 20 years vouches for the fact that no church of any denomination in the State is supported by pew rental, or otherwise than by voluntary pledges and contributions and such missionary aid as is needed.—Pilgrim Church, Spokane, has received the gift of an excellent library from the Harvard Church, Brookline, Mass.—A C. E. Society was recently organized at St. John's.]

#### WEEKLY REGISTER.

##### Calls.

**BROWN, Frank J.**, Rose Creek, Minn., to Aitken and Mud Lake. Accepts.  
**CLAIRBORNE, Cyrus H.**, New Iberia, La., to Corpus Christi, Tex.  
**CONLEY, Henry W.**, Ellsworth Falls, Me., to Robbins-  
ton and Red Beach. Accepts, to begin April 1.  
**CONRAD, Geo. A.**, Lake Preston, S. D., to Kingsley, Io.  
**CROSS, Allen E.**, Cliftondale, Mass., to Park Ch.  
**EMHREE, John H.**, Linwood, Kan., to Butte and Spenser, Neb.  
**GIBSON, Jno.**, to remain another year at So. Kaukauna, Wis.  
**GILCHRIST, Howard H.**, Wilburn, Kan., to Knobley, Ind., to begin April 1.  
**HALBERT, Chas. T.**, Chicago Seminary, to Meckling, S. D., for three months, with a view to permanence. Accepts.  
**HJETLAND, Jno. H.**, Yale Seminary, to Granite Falls, Minn. Accepts, and has begun work.  
**HOLLARS, Jno. A.**, Chicago, Ill., to White Oaks, N. M.  
**JONES, G. James**, Pres. Ch., Maywood, Ill., to Plymouth Ch., Springfield. Accepts.  
**LE RAK, W. H.**, Omaha, Neb., to Freewater, Hildreth and Wilcox.  
**MEARS, Chas. L.**, Chicago Seminary, to Excelsior, Minn. Accepts.  
**NEWTON, Geo. J.**, Beechwood, Mass., withdraws acceptance of call to Hopkinton, N. H.

26 March 1896

## The Congregationalist

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PALMER, Harry, Middletown, Ct., to Swedish Ch., Bristol, Conn. PRESTON, Wm. F., to remain at Onondaga, Mich., for fifth year. Accepts. RANDALL, D. A., to Parker, Minn., for six months. Accepts. REEVE, J. C., to the permanent pastorate of Pilgrim Ch., Springfield, Mo., where he has been supplying. Accepts. ROOD, Herbert H., Chicago Seminary, to Downer's Grove, Ill. Accepts. SCHOFIELD, Jno., Evansville, Wis., to Brantford, Ont. Accepts. STEINER, Dennis R., Alma, Kan., to Olathe. Accepts. SWENSON, Otto, Swedish Ch., Bristol, Ct., to Norwalk. UNGER, S. L., Wilcox, Ct., to Malta, Ill. Accepts. VROOMAN, Frank B., Cambridge, Mass., formerly pastor of Salem St. Ch., Worcester, to Kenwood (Pres.) Ch., Chicago, Ill. WALKER, Jno. T., Alpine and Walker, Mich., to Douglas. Accepts. WALKER, Wm. S., to remain another year at Lunenburg, Mass. Declines.

## Ordinations and Installations.

BAKER, W. Moulton, Wethersfield, Ct., March 4. Sermon by Rev. C. M. Lamson, D. D., other parts, Rev. Messrs. J. H. Twichell, D. D., A. C. Adams, S. B. Forbes and H. H. Kelsey. BING, Nelson F., and PEDERSON, J. O. Britt, Io., March 16. Sermon, Rev. N. F. Douglas; other parts, Rev. Messrs. T. O. Douglass, W. R. Stewart. The brethren ordained from the Scandinavian department of the Lake Seminary. GOODRICH, Lincoln B., Union Ch., Marlborough, Mass., March 19. Sermon by Rev. C. L. Goodrich; other parts, Rev. Messrs. T. J. Holmes, W. W. Jordan, F. E. Sturgis, A. J. Rackliffe. PATELLI, W. T., of Eaton, Col., March 3. Sermon, Rev. F. T. Bayley; other parts, Rev. Messrs. Packard, Bumstead, Blanchard, Thayer and Dumm. PRESTON, Marcus N., of Hinsdale, Ill., March 12. Sermon, Prof. W. B. Chamberlain; other parts, Drs. H. M. Scott, J. G. Johnson, H. A. Bushnell, W. A. Wilmot and D. C. Johnson. SUDRIVAL, Wm. P., Jermyn, Pa., Feb. 19. Sermon, Rev. R. S. Jones; other parts, Rev. Messrs. D. N. George, I. T. Taylor and J. G. Evans.

## Resignations.

BLESEDELL, Jas., Pleasant River, N. S. CHAMBERS, Alex., *not* resigned at Prentice, Wis. GILT, Henry F., Eugene, Ore., to take effect May 1. HEDD, Roy S., Postville, Ia., to take effect April 1. JOHNSTON, Jno. B., Malta, Ill. JOYELIN, Wm. H., Centerville, Mass., to take effect April 1. MARSH, Geo. H., Osseo, Wis. MUDIE, Howard, Mantorville, Minn., to remove to California. SPENCE, Wm. H., Vermontville, Mich., to go to Oberlin Seminary. WARFIELD, Franke A., Porter Ch., Brockton, Mass.

## Dismissions.

GEORGE, Edward A., Newport, Vt.

## Churches Organized.

BELLEVUE, Wn., rec. March 17, 26 members. FAIRVIEW, Kan., Western Ch., March 1, 34 members. INDIANAPOLIS, Ind., South Side, rec. March 16, 148 members.

## Miscellaneous.

BOSTWICK, E. D., after more than a year's service at Petaluma, Cal., is forced to retire from the active pastorate, to be absent for a four months' rest. He will be greatly missed. CHILDS, Edward P., of Ashland, Ore., was recently bereaved by the death of his wife, who left a motherless boy a few weeks old. After a month's vacation in southern California he returned and is now holding a series of revival meetings. MCGOWAN, Wm. H., formerly of San Mateo, Cal., will serve the Pomona College Ch. at Claremont for the rest of the school year. NASH, Chas. S., is gradually recovering from his protracted illness and hopes to resume duties at Pacific Seminary next term. RULAND, Geo. W., of Stoddard, N. H., has received from a publisher a set of Clarke's Commentaries and several other valuable books. WYATT, Charles, of Burdette and Popejoy, Io., has sustained serious injuries in the wrists and head as the result of a fall from a building. Services are being held at present by his son, Mr. Frank Wyatt.

## ADDITIONS TO THE CHURCHES.

Conf. Tot. Conf. Tot.

CALIFORNIA.		NEBRASKA.	
Berkeley, North,	5 9	Creighton,	9 11
Escondido,	5 9	Curtis,	— 4
Guerneville,	18 19	Neigh,	42 42
Los Angeles, Third,	3 4		
Soquel,	3 5		
Vacaville,	3 7	Cleveland, Trinity,	6 22
		Penfield,	3 3
COLORADO.			
Denver, Villa Park,	— 20	Astoria,	3 3
Gresley, Park,	16 31	Oregon City,	2 2
Grand Junction,	6 6	Portland,	3 3
Ward,	17 17	Hassalo St.,	3 4
		Sherwood,	2 2
ILLINOIS.			
Alton,	3 4	Freewater, Ingle's,	3 3
Alto Pass,	20 20		
Bowen,	20 20	PENNSYLVANIA.	
Chicago, First,	5 5	Allegheny, First,	44 44
Dalton City,	4 5	Coudiac-Tahernacle,	13 13
Gray's Like,	14 14	Forest City, First,	10 15
Nora,	5 5	Plattburg, First,	18 18
Berea,	22 22	Scranton, Plymouth,	7 7
		Tabernacle,	6 9
INDIANA.			
Indianapolis, Broad		UTAH.	
Ripple,	3 18	Ogden,	— 3
South Side,	— 148	Salt Lake, Plymouth,	— 3
Michigan City, First,	4 12	VERMONT.	
KANSAS.			
Dalton,	10 10	Castleton,	3 3
Fairview Western,	10 34	Coventry,	— 4
Frederia,	12 12		
Goodland,	— 5	Madison,	— 7
Highland,	38 38	Sheboygan,	— 8
Neosho Falls,	— 6		
Parsons,	16 16	OTHER CHURCHES.	
Wichita, Plymouth,	14 14	Bellevue, Wn.,	— 26
		Choctaw City, Okl.,	— 1
		Eldon, Ia.,	3 3
		Eldon, Mo.,	19 13
		Hobnail, S. D.,	— 4
		Monroe Ct.,	— 11
MAINE.			
Ashland,	1 3		
Sc. Gardiner,	9 10		
MICHIGAN.			
Alpine and Walker,	7 7	Union,	3 3
Edmore,	— 20	Churches with one or	
Wolverine,	— 54	two,	15 27

Conf. 523; Tot. 973

Total since Jan. 1. Conf. 6,190; Tot. 10,257

## CHRISTIAN ENDEAVOR NOTES.

Gospel temperance meetings in a public hall are conducted by a society at Montreuil-sur-Bois, France.

The telegraph messenger boys, a new class reached by Christian Endeavor, constitute a society in Sheffield, Eng.

"Taking hold of the Lord Jesus Christ with a firm grip," is the expressive opening phrase of the pledge rendered in Telugu.

More than \$1,000 for benevolence were raised last year by a young woman, the president of a society at Santiago, Chile.

A C. E. missionary meeting in a Missouri town led four persons to offer themselves for the foreign field, two being the pastor and his wife.

An improvement on the pledge plan of giving for missions was introduced in a Wisconsin society. All were urged to give one cent a week for home missions and one cent a week to foreign missions, and each one that took this pledge also promised to try to get at least two outsiders to make the same promise. As a consequence the society raised in one year nearly three dollars a member, on an average.

## GENERAL HOWARD ROLL OF HONOR.

TO PAY THE HOME MISSIONARY SOCIETY DEBT IN SHARES OF \$100.

The First Cong. Church, West Hartford, Ct. "M. E. C." Bloomfield, N. J.

Rev. H. L. Chase, Minneapolis, Minn. Ladies Union Meeting, First Church of Christ, New London, Ct.

First Ch., Albany, N. Y. Mrs. Hammond Brown, West Brookfield, Mass. (erroneously reported before).

Florida East Conference.

Woman's H. M. Society, First Church, Keene, N. H. Rev. Burton Lockhart, by Ladies H. M. Society, Franklin Street Church, Manchester, N. H.

Mr. P. M. Detert, Jr., W. W. M. Society of Church of the Pilgrims, Brooklyn, N. Y.

L. B. S. of S. Ninth Church, New Britain, Ct. Ellen Tyler Chapman, New London, Ct.

Sunday School of South Church, Middletown, Ct.

Mrs. Arthur E. Childs, Boston, Mass.

Old South Church, South Weymouth, Mass.

First Cong. Church, Green Barrington, Mass., two shares.

In memory of Mrs. Maria H. Clark, by High Street Church, Lowell, Mass.

Plymouth Church Sunday School, Worcester, Mass.

Mrs. Cynthia S. Campbell, Hartford, Ct.

First Cong. Church, Keene, N. H.

William S. Carter, Lebanon, N. H.

Westfield Cong. Church, Danielson, Ct.

Previously reported, 735; added above, 22; total pledges, 157.

Is what gives Hood's Sarsaparilla its great

popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

## Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the benevolent influence of

## Hood's Sarsaparilla

The One True Blood Purifier. \$1 per bottle.

cure Liver Ills; easy to take, easy to operate. 25¢.

Have a POTATO?

18 kinds choicest pedigree stock. Raised by expert on Canada Line. Lowest price in New England. Elegant Catalogue.

E. J. RANSLOW, Swanton, Vt.

SANFORD WATERS BILLINGS, A. M., SHARON, MASS.

PRIVATE TUTOR.

PUPILS RECEIVED INTO FAMILY.

AGENTS WANTED—To present to Christian people the grandest, best-selling book of the age, THE PEOPLE'S BIBLE HISTORY. Exclusive territory and attractive commissions given.

THE HENRY O. SHEPARD CO., Chicago, Ill.

## AN 1896 SUIT.

Josh Billings once said that he didn't care how much a man talked, as long as he said it in few words. In few words, then, let us tell you why some persons would rather have this Chamber Set than any other.

Do you see the size of the mirror? It is like a great panel framed into the side of a room. To those persons who value the effect of increased size which a large mirror always gives to a room, this Set needs no indorsement.

It makes a superb toilet glass, commanding a complete view of the costume. If you will get the market quotations on large mirrors you will see, by a little comparison and subtraction, that the rest of the set costs you scarcely anything.

The bedstead is a pattern of exceptional beauty. The carving and paneling of the headboard are very attractive. The set is quite inexpensive.

## PAINE FURNITURE CO.,

48 CANAL STREET, BOSTON.

## The Congregationalist's EASTER SERVICE.

100 Copies, postpaid, 60 Cents.

THE CONGREGATIONALIST, 1 Somerset St., Boston.

Not a Patent  
Medicine.

## Constipation

is an actual disease with thousands. Cathartics give only temporary relief. The cause of the disease, some obscure nerve trouble, must be reached by a nerve tonic, one containing phosphorus, in order to obtain action upon the brain and spinal cord.

## Freigh's Tonic

*A Phosphorized Cerebro-Spinant*  
is the only tonic containing phosphorus, chemically pure, perfectly harmless. Prompt, concentrated, powerful. It will CURE CONSTIPATION permanently.

Regular bottle, \$1.00, 100 doses. All drugists, or by mail. Sample by mail, 25 cents. Descriptive pamphlet, formula, testimonials, etc., mailed to any address.

**I. O. Woodruff & Co.,**  
Manufacturing Chemists,  
106-108 FULTON STREET, NEW YORK CITY.  
Formula on  
Every Bottle.

## Financial.

### Iowa Loan & Trust Co., of Des Moines, Iowa.

**Capital, \$500,000. Surplus, \$335,000.**

This old and reliable company has been in successful business operation for over 23 years, and has always met every obligation promptly at maturity.

Its Surplus is now larger than ever before, and the company continues under the same careful management. Its Debenture Bonds are amply secured by

#### FIRST MORTGAGES ON REAL ESTATE,

**\$105,000** of such mortgages being deposited for the security of each series of **\$100,000** Bonds.

Bonds in sums of \$200, \$300, \$500 and \$1,000 for sale by **FREEMAN A. SMITH,**

Ex-Treasurer American Baptist Missionary Union,  
Office, 31 Milk St., Room 22,  
Correspondence solicited.

Boston

#### 7 PER CENT. NET.

**First Mortgage Loans on Improved Farms  
in the Wonderfully Fertile  
Red River Valley**

and in North Dakota and Minnesota. 20 years of experience in the business, and an actual residence of over 8 years in the Red River Valley and of over 22 in Minnesota and North Dakota. A personal knowledge of lands and values. Loans easily made to individuals, the fifty farmers, on well improved farms. I give my personal supervision to the business. Loans made in your name and interest coupon-notes and mortgages and applications sent to you and held by you. Interest collected by me and forwarded to you by New York Check. Funds now earning you 2, 3, or 4 per cent. in Savings Banks will here earn you 7 per cent.—about doubling your income. Funds for investment by New York or Boston Draft, or by personal check payable to my order. Address

**E. P. CATES,**  
2628 Portland Avenue, Minneapolis, Minn.

References: Nat'l Bank of Commerce, Minneapolis, Minn.; Importers and Traders Nat'l Bank, New York City.

## WESTERN MORTGAGES

**DEFAULTED AND OTHERWISE,  
Bought for Cash.**

CHAS. E. GIBSON, 45 Milk St. Boston, Mass.

**DO YOU WANT TO SELL A  
Western Mortgage**  
or Western Lands, avoid foreclosure costs—stop sending  
good money after bad, get a good return for investment instead?  
Send enclosed, copy of the book and you will be surprised.  
Over \$2,000,000 in Western securities successfully  
handled by the present management of this corporation.  
THE BOSTON REALTY, INDEMNITY AND TRUST CO.  
Send for our Bond List. 38 Equitable Building, Boston.

## YOUR MONEY

Is safe when invested in my Iowa Farm Mortgages.  
No loss for 22 years. Address

ARTHUR S. LAKE, Shenandoah, Iowa.

## THE BUSINESS OUTLOOK.

General trade does not improve as it should. Many profess to see little encouragement for the immediate future. Seasonable weather has been backward. Collections are slow. There is money enough, but financial institutions are cautious and fear something unseen.

The frequency of commercial failures does not tend to allay this fear, and hence it is that only the best mercantile paper is easy to place.

The demand for iron, steel, cotton, woolens and leather shows little or no signs of improvement. Some grades of iron ore are lower, and ginghams and print cloths are selling at prices where there are losses instead of profits to many of the mills. The wholesale clothing trade is depressed by heavy stocks carried over, which have not been worked off despite the announcement of "bargains" and cuts in prices.

Exports of wheat last week were exceptionally small, but those of corn heavy. The bank clearings for the past week reflect the moderate movement of trade, being \$976,000,000, only two and a half per cent. more than the third week of March last year. Railroad earnings, while showing some increase, do not show as large gains as were expected at this season.

In the stock market dullness has ruled supreme.

## BIOGRAPHICAL.

REV. JOHN E. PIERCE.

Mr. Pierce, formerly for nearly a quarter of a century a missionary of the American Board among the Armenians, suddenly died at his home in Monmouth, Me., March 13. He was born in that town in 1838, graduated from Bowdoin College in 1862 and from Bangor Theological Seminary in 1868 and sailed the same year as a missionary to Eastern Turkey, taking up his residence in Erzroom. Later he was transferred to Nicomedea, and again to Bardzag, where he labored until he returned to his native town in 1890.

REV. JOHN W. COLWELL

Died at Barrington, R.I., March 20, at the age of 49. He was a native of Providence, a graduate of Brown University, 1872, and of Andover Seminary, 1875. His previous pastorates had been at West Concord and Pittsfield, N.H., and over the Rockville Church in Peabody. He had been the useful and beloved pastor at Barrington since 1887. Mr. Colwell was a modest, unassuming man but genuine and true and always firm and faithful on the side of whatsoever was honest and just and pure. He left a widow and three sons.

FOR COUGHS, ASTHMA, AND THROAT DISORDERS, "Brown's Bronchial Troches" are an effectual remedy. Sold only in boxes.

WE would call attention to the spring opening of fine millinery at the store of William S. Butler & Co., on Tremont Street, this week. The display is one of the most elaborate ever made in Boston.

BE FOREHANDED.—All people realize before the summer is half over that if they had only started with their gardens a little sooner and been a little more prompt in their planting they would obtain much better results. The good resolutions made each year that they will begin promptly the next are always forgotten. Something continually comes up, the season seems to be backward and almost every one will procrastinate, and the result is that spring and then summer is well upon us before we realize that our seed should have been in the ground several weeks before. Why not this year turn over a new leaf? Begin at once. Make your plans how you will have your garden laid out and what seeds you intend to plant. There is no way to do this and be sure it will be done right so effectually as to write to Messrs. Joseph Breck & Sons and ask them to send their 1896 Seed and Agricultural Implement Catalogue. This book, which is of universal value to every one, will be mailed free upon request. They have published it for 1896 and, with its 170 beautifully illustrated pages, its carefully arranged index and its useful information concerning the care of plants of every description, it is indeed an authority which will be turned to every week of the year. The book also contains both common and proper names of all plant life, a point which will be appreciated by many.

## Drs. Maybe and..... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor *may* be experienced. But the old doctor *must* be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers—the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy *may* be good—but let somebody else prove it. The old remedy *must* be good—judged on its record of cures. Just one more reason for choosing **AYER'S** Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence—*fifty years of cures*. If others *may* be good, Ayer's Sarsaparilla *must* be. You take no chances when you take **AYER'S** Sarsaparilla.

## Your Easter Hat

Will Be Becoming

As well as stylish if made by our Millinery experts. That is a very important consideration to you as a woman of taste. It will also be exclusive in design, and trimmed in accordance with the latest dictates of Fashion.

Our prices are the lowest possible for high grade work.

Our display of Spring Millinery—Trimmed and Untrimmed Hats, Flowers and Ornaments—is the most elaborate ever made in Boston. A rare treat awaits you.

**Wm. S. Butler & Co.,**

The Leading Millinery House,  
TREMONT & BOSWORTH STREETS,  
BOSTON.

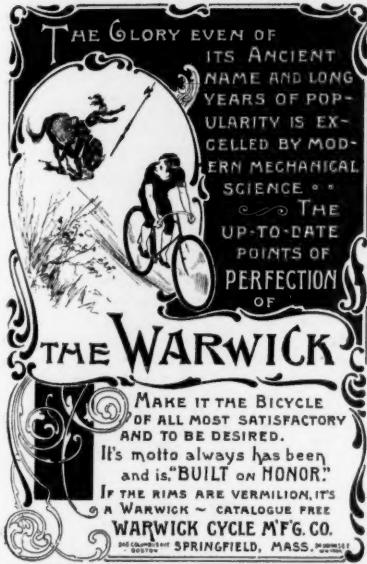


The Pleasures  
of the Dining Table are  
determined by the char-  
acter of the silverware.

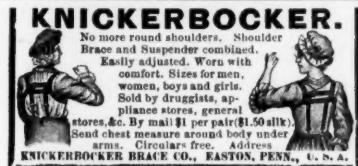
**STERLING  
SILVER INLAID**  
Spoons and Forks are  
always clean and bright,  
no worn spots on the  
back of the bowls and  
handles. Guaranteed 25  
years. Fancy pieces in  
our special quality are  
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THE  
Holmes & Edwards Silver Co.  
Bridgeport, Conn.  
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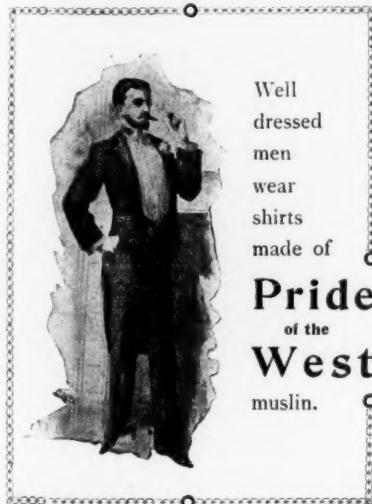
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**KNICKERBOCKER.**  
No more round shoulders. Shoulder  
Brace is the only brace made.  
Easily adjusted. Worn with  
comfort. Sizes for men,  
women, boys and girls.  
Sold by druggists, ap-  
pliance stores, general  
stores, &c. By mail \$1 per pair (\$1.50 alike).  
Send chest and round brace under  
arm. Circulars from Advertiser.

KNICKERBOCKER BRACE CO., EASTON, PENN., U. S. A.

Well  
dressed  
men  
wear  
shirts  
made of  
**Pride**  
of the  
**West**  
muslin.



#### WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 20.

The meeting was led by Mrs. A. L. Loder, who brought what she believed was a God-given message which appealed to many hearts: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." There are empty treasures in the benevolent societies of different denominations because of lack of consecration in the churches and of spiritual poverty. We need to pray for more than the missionaries. Let us look through others' eyes, our outlook to be as broad as our inlook is deep. The present curtailment in appropriations is not due to the poverty of our people, as is seen by a glance at the elegant meeting houses, beautiful homes, costly array and expensive entertainments, which are so common.

We have heard how easily Professor Garner secured the means to go to Africa to try to find out whether monkeys have a language. Yet there is dearth of money for those who carry the life message to immortal souls. Mrs. Holbrook of the Zulu mission, in speaking of missionary life in Africa, once said: "There is no compensation for the indifference of the people at home concerning the people of Africa." The churches are composed of ministers and people, pastors and congregations, and the responsibility rests with neither side alone. It sometimes requires more courage to receive the Word of God than to speak it.

**A UNIQUE SET.**—Not often is the opportunity offered to secure such a chamber set as that shown in another column by the Paine Furniture Company. The immense mirror in this set is like a great panel in the side of the room. The fortunate possessor of such a suit as this does not need to purchase a cheval glass, or even a toilet table, for both are practically included in this one glass.

DR. ROBERT HUNTER of New York has just completed a half-century as a practicing physician. Graduating from the College of Physicians and Surgeons in New York in 1846, Dr. Hunter has for forty years been the sole exponent of the germ theory of consumption. He became one of the first consumptive specialists in this country, and has been engaged in active research in this field for over fifty years. In 1855 he was editor of Hunter's Medical Specialist and Journal of Diseases of the Chest, which had for its motto, "The cultivation of a spirit of free inquiry," an able contribution to this branch of medical literature. He is also the author of Principles and Practice of Inhalation and of numerous small books concerning consumption and its treatment. He is unquestionably a leader in scientific investigation of this disease. He adopted the germ theory of Martin, Baron Carmichael and Lanza in 1851 after a thorough investigation, and has since then successfully maintained it as the only doctrine that embodied the true cause of consumption. This germ theory is now accepted quite widely throughout the world.

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law in your own hands, ladies,  
when you ask for

**S. H. & M.**  
REG. TRADE MARK.

Bias Velveteen Skirt Binding  
and don't get it. Sentence such a  
store to the loss of your trade and  
give it to merchants who are will-  
ing to sell what you demand.

Look for "S. H. & M." on the Label,  
and take no other.

If your dealer will not supply you we  
will.

Send for samples, showing labels and materials,  
to the S. H. & M. Co., P. O. Box 699, New York City.

## Comfort in Bicycling

In every part a bicycle must  
be adjustable so as to fit the  
varying conditions of human  
anatomy. No bicycle so  
fully meets this requirement as the

**Columbia**  
Bicycle

STANDARD OF THE WORLD

  
Columbia saddles are  
the standard of com-  
fort, and the Colum-  
bia adjustable handle-  
bar is the standard of rigid, quick-adjusting  
completeness.

**Columbias in construction and  
quality are in a class by  
themselves.** \$100  
to all alike

POPE MANUFACTURING CO., Hartford, Conn.

Many of the Columbia merits are described in  
the superb Columbia Catalogue. The book also  
tells of Hartford bicycles, \$80, \$60, \$50, next  
best to Columbias. Ask the Columbia agent for  
it, or send two 2-cent stamps to us for postage.

## Embroidery Collars

New,  
Chic,  
Stylish.



Can be worn with any style dress.  
Made of the most exquisite embroi-  
deries, at three prices—

**\$1.00,**

\$1.25 and \$1.50—the same qualities  
are selling generally for \$2.00, \$2.25  
and \$2.50. Postage prepaid. Money  
refunded, if desired.

Strawbridge & Clothier.

Dry Goods. Philadelphia.

**Quick  
as a  
Flash!**

WHITMAN'S  
INSTANTANEOUS  
CHOCOLATE.

HOW TO: Take three  
spoonfuls to  
USE IT. a cup of boiling  
water or milk. Stir briskly  
a moment, and your Choco-  
late is ready to eat. Put  
up in 1 lb. and  $\frac{1}{2}$  lb. tins.  
Stephen F. Whitman & Son,  
Sole Mfrs., Philadelphia.

**HOOPING  
COUGH  
CROUP**

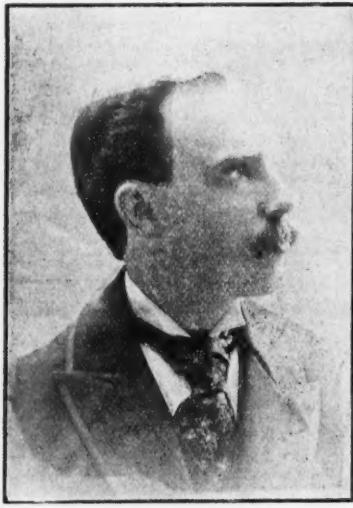
Can be cured  
by using  
ROCHE'S HERBAL  
EMBROCATION

The celebrated and effectual Eng-  
lish cure, without internal medi-  
cine. W. EDWARD & SON,  
Proprietary, London, Eng., Wholesale,  
E. FOUGERA & CO., New York

## YALE HONORS ANOTHER BACON.

Rev. Benjamin W. Bacon, D. D., of the Congregational church of Oswego, N. Y., has accepted the invitation of the Divinity School of Yale University to give instruction in the department of New Testament criticism and interpretation for the seminary year 1896-97. This chair was made vacant by the transfer of Prof. George B. Stevens to that of systematic theology. President Dwight has been lecturing on this subject during the present year.

Dr. Bacon is the son of Dr. Leonard Woolsey Bacon of Norwich and the grandson of old Dr. Leonard Bacon of Yale. He was born in 1860 and spent his boyhood until 1877 in Germany and Switzerland. He graduated at



REV. BENJAMIN W. BACON, D. D.

Yale College in 1881 and at the Divinity School in 1884. While at Yale he took many honors and prizes, and will be remembered, too, as full-back on the college eleven.

From 1884 to 1889 he was pastor of the First Church at Old Lyme, Ct., and from 1889 to the present time at Oswego. He was married in 1884 to Eliza Buckingham Aiken of Norwich, granddaughter of the famous war governor.

Dr. Bacon is chiefly known through the results of his studies in Old Testament criticism. His chief work is *The Genesis of Genesis*, which appeared in 1891, and which Dr. Budde of Strasburg pronounced superior to anything on the subject in German and Dr. Harper the best in English. This was followed in 1893 by *The Triple Traditions of the Exodus*.

Besides these Dr. Bacon has translated many works from the German, among them some of the critical works edited by Dr. Paul Haupt of Johns Hopkins. He has lectured at Smith College, Syracuse University and at the recent Cleveland Summer School of Theology. He has also been a frequent contributor to current theological magazines.

While Dr. Bacon is thus far best known for his Old Testament work, this has not been his chief study. He regarded this as the best approach to the synoptic problem. His most recent work has been in the New Testament field. He received the degree of M. A. from Yale in 1892, D. D. from Western Reserve in 1893 and Lit. D. from Syracuse in 1895.

The name of Bacon stands for much at New Haven and Yale, and the fortunate heritage of the new instructor will add to the welcome with which he would be received because of his scholarly work and great promise.

C. S. M.

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# BURPEE'S SEEDS, Philadelphia

A postal card addressed as above will bring you BURPEE'S FARM ANNUAL for 1896, if you intend to purchase Seeds, otherwise the price is ten cents (less than cost). It is a bright BOOK of 184 pages, with hundreds of illustrations and colored plates painted from nature. It tells all about the BEST SEEDS that Grow!

## THE OLDEST RELIGIOUS PAPER.

We don't suppose it is of much consequence to the general public which is the oldest religious newspaper in the world. No one positively knows except *The New York Observer* and ourselves. *The Observer* knows that it is the oldest and we know that *The Congregationalist* is the oldest. The dispute over the matter waged hotly more than forty years ago and has broken out afresh from time to time ever since. We have before us a large volume of clippings from many newspapers which have taken a hand in the discussion. *The Observer* admits that *The Boston Recorder* is the oldest religious newspaper in the world, but says that at the time of the consolidation of *The Congregationalist* and *Recorder* "the latter paper ceased to be." If that is so, neither the *Recorder* nor its readers knew when it died, for weekly issues, as its files show, continued to appear right along with that name in as large type as the other, and we have no doubt that for years the consolidated paper was called *The Recorder* as often as *The Congregationalist*. The name at last disappeared from the title-page for the sake of brevity, but nothing connected with the paper died, so far as we know. We still hold the proprietary right to the name. If it pleases our honored contemporary to think that the senior friend of its youth died May 4, 1867, we would not disturb its contemplations. We feel just as much alive as though *The Observer* had not insisted on *The Recorder's* obituary. We shall go on as usual labeling ourselves Vol. LXXXI., and look with mild protest on our junior contemporary for its audacity in insisting that one part of us died while we were not conscious of it. May we never have a more serious difference than this with a paper of as noble a history and as valuable a life as *The New York Observer*.

## SUNDAY SCHOOL NOTES.

Eight primary unions have adopted the State normal course since the new year opened, and several report marked interest.

At Middleboro a primary union was organized Feb. 14 to meet Friday afternoons in the Congregational church parlors. It is conducted by members in rotation.

As a result of the recent district convention in Lynn a union Bible class has been established which meets Monday evenings in the Y. M. C. A. building. It is conducted by Rev. Robert Cameron.

Stoneham has a primary union organized Feb 24, which meets Monday evenings in the Methodist Episcopal meeting house. They have invited primary teachers in adjoining towns to unite with them.

Thirty-three States outside of New England will be entitled to an average of thirty-three delegates each in the International Convention next June. Seven of the smaller or new States and Territories will have one to seven each and the nine provinces will be entitled to 139.

The First Methodist Episcopal church of Lynn has increased its efficiency by the use of a series of four seals placed upon a screen opposite the numbers of the classes which have: all the class present at the opening, an offering of two cents or more from each member, one new scholar and a half hour study of the lesson during the week by each pupil.

The Union school of Providence has placed the entire Easter service in the hands of the Sunday school and music committees of the C. E. Society. A model half-hour C. E. prayer meeting was recently conducted at the opening of the school and a social for the whole school held the same week under the direction of the C. E. committee, with the co-operation of the superintendent.

Chester district, comprising also the schools of Revere and Winthrop, held its first meeting Feb. 27, in the First Congregational Church, Chester. Rev. G. H. Clarke conducted a normal lesson, Rev. L. R. Swett gave an address on Denominationalism and Inter-denominationalism, Rev. A. E. Dunning, D. D., on Our Relations, State and District, and Rev. W. T. Perrin on Wanted, Christian Workers Who See Visions. A children's hour brought several hundred primary scholars together, and teachers' conferences were conducted by the State secretaries.

## HOME MISSIONARY FUND.

We need further contributions to this fund both for the old names on our list and for new applications.

## ONE OF MANY LETTERS.

SOUTH DAKOTA, Jan. 1896.  
Again a year has closed during which you have sent me *The Congregationalist* from your mission fund, I heartily thank both you and the friend who subscribed for me. I have enjoyed and profited by the reading, and recognize with pleasure the great improvement that your paper has made. I would subscribe for it myself if I could, but I cannot spare the money. Of course I cannot expect to receive it free any longer and I don't wish to run in debt, so please discontinue it, and oblige.

Mrs. C. M. Nay, Cambridgeport..... \$4.00  
Miss E. G. King, Danville, N. Y. .... 2.00  
Cash, Peabody..... 2.00  
E. M. Smith, North Hampton, N. H. .... 2.00  
Miss C. F. Merian, Worcester..... 2.00  
E. W. Southworth, Springfield..... 7.00  
Mrs. William Brason, Worcester..... 2.00  
Julia B. Hale, Norwood..... 2.00  
Mrs. J. W. Whitaker, Arlington..... 4.00  
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A. Friend, Walton, N. Y. .... 2.00  
Julia S. Morrill, La Grange, Ill. .... 2.00  
Rev. N. W. Williams, Providence, R. I. .... 2.00  
Mrs. George Roberts, Sr., Hartford, Ct. .... 2.00  
Miss S. M. Duncklee, Newton..... 2.00

If there is any further desire for the leaflet *A Month with Jesus*—the reprint of an article published in *The Congregationalist* recently—it can be obtained by writing to Miss Bridgman, 9 Shaler Street, Brookline, Mass., instead of, as heretofore, to Mrs. Slauson, Piqua, O. Nineteen States have thus far been represented in the calls for the leaflet. Twenty-five copies will be sent for a two cent stamp.

Take a Combination Case of the  
**LARKIN SOAPS**  
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100 Bars Sweet Home Soap. 10 Bars White Woolen Soap.  
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Perfumes, Cold Cream, Tooth-Powder, Shaving Soap.

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*Our offer explained more fully in The Congregationalist, Nov. 14, 21, and 28.*

NOTE.—The combination offer of the Larkin Soap Manufacturing Co., although unusually generous, is genuine. From personal inspection of factory and experience with their goods and premiums we know that they are all that is claimed for them and can heartily recommend them.—*The Christian Work, New York.*

NOTE.—The publisher of the *Assembly Herald* has inspected the goods and premiums as above described and know they give satisfaction, he has personally visited the works of the Larkin Co., and know that they are reliable in every way and fulfill all promises as advertised.—*Assembly Herald, Auburn, N. Y.*

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Rev. W. H. Dourden, W. Hanover, Mass.: "One of the best remedies for the prevailing influenza."

Rev. C. P. Nash, Camden, Me.: "Nothing I ever used did me so much good."

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Cherry and Sarsaparilla Troches I was relieved of my hoarseness and tickling in my throat."

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## THE OLD SOUTH LENTEN LECTURES.

Israel and the Exile was the subject of the fifth lecture given last Sunday evening by Rev. A. E. Dunning, D.D. He showed that this period was the richest in all pre-Christian history, because the nation which brought forth Christ was born in the exile. Nearly all the books of the Old Testament bear the stamp of that time, later revisers having written into the earlier history, oracle and song their visions of God seen through the experiences and lessons of the captivity.

The history of the Jews during the sixth century B.C. was briefly sketched, and then the character of the people described from a study of Jeremiah, Ezekiel and other books relating to the time. The nation was divided into hostile political parties. Few, comparatively, of those left after the first deportation to Babylon worshiped Jehovah only. Many worshiped him and other gods also, and others worshiped idols only. The temple contained images of other gods and sheltered their priests and priestesses. The prophets bitterly contended with one another. Even those whose sayings we now cherish most did not command any more confidence from the people than ministers now receive who claim to present messages from God. Some of the prophets admit that God spoke through those whom they opposed, and declare that in some of their own impressions which they believed were from God, they had been deceived. They were influenced in their convictions, as we are, by fear and hope, by passions of ambition and patriotism, by anger against those who opposed them and by admiration of those who agreed with them, as well as by indignation against sin and approval of righteousness.

The question for us to decide is, What are the words of eternal wisdom for us in these ancient records, and how are we to interpret them faithfully? The utterances of the prophets are evidently not precepts fitted to every time. Jeremiah's message to the Jews to settle themselves to be good citizens of Babylon would have been entirely out of place fifty years later, when the later Isaiah was urging them to leave Babylon and return to Jerusalem. Abiding principles in these books are applied to nations in particular circumstances. Many of these ancient prophecies were not committed to writing till long after they were uttered, and then were sometimes reshaped to suit the time when they were written. We must learn all that we can of the occasions which help to interpret them, and welcome even imperfect knowledge when that is the best we can discover. Most prominent among the principles of revealed religion which emerge into clearer light from the century of the captivity are these:

1. Loyalty to one God and to him alone. The patriarchs worshiped Jehovah, but they recognized the existence of other gods and some worshiped them. Jehovah alone the ruler of nations and Saviour of mankind—that sublime, basal truth Israel learned in exile and made it our heritage.

2. The sense of personal responsibility to God. The older worship was national. God made a covenant with Israel, but the exile taught the people that each one had his own relations with God. Wherever any heart turned to him, there was his kingdom.

3. The fellowship of true believers. In the captivity was first realized a religious community whose one bond was the personal loyalty of each to God. The Sabbath took the place of the temple and prayer of sacrifice. The sanctity of the family, kindness between neighbors, believers united to one another because united to God—these principles created the brilliant vision of the kingdom of God with which Ezekiel's prophecies close, which, expanded to the New Jerusalem, the church of Christ is striving to realize.

4. The expectation of the coming Messiah. The faithful remnant of Israel, the servant of

Jehovah, came to regard itself as suffering for the nation and bearing its sins. Thus choice souls, burdened with a conviction that their mission was to purify a captive people, brought forth in their experience the idea of the Redeemer of the nation and the Saviour of the world, who appeared in the person of Jesus Christ.

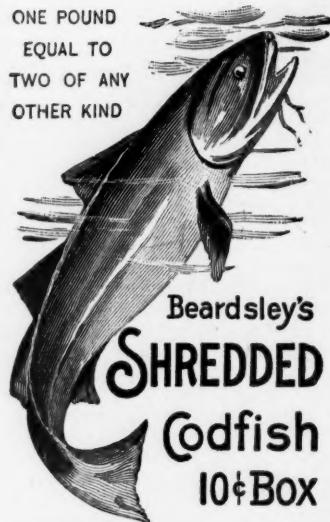
5. The exile gave distinct shape to the sublime idea of God's grace for the world, the most exalting purpose of modern times, to proclaim to all mankind liberty for captives, the opening of prisons to them that are bound, to make the old earth new in a kingdom of God in which Christ is to rule as both Saviour and Lord.

## THE HUGUENOTS OF OLD BOSTON.

Horticultural Hall was filled last Monday night by the Congregational Club, and there was a considerable number of ladies in the galleries. Dr. W. E. Barton read a very entertaining report for the outlook committee. After other business was finished, Rev. M. C. Julien of New Bedford gave a remarkably interesting address on the Huguenots and those with Huguenot blood who came over from England as Pilgrims in the Mayflower or followed them during the seventeenth century. Priscilla Mullens was of Huguenot fame, and Mr. Julien believes he has discovered in old English records that John Alden, also, was descended from French refugees. Peter Fanueil and other worthies famed in colonial history were duly described and honored, and the stereopticon, throwing on the screen representations of historic paintings, portraits and places, added vividness to the story, which was frequently emphasized by the applause of the audience.

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EXCEL IN PURITY, STRENGTH & FLAVOR.

## Dr. Miles' Heart Cure

Restores Health

In nearly every case. It is guaranteed by druggists; if first bottle fails to benefit, money is refunded.

Ask your druggist, or send to the Dr. Miles Medical Co., Elkhart, Ind., for Dr. Miles' free book, entitled,

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Both remedies are pleasant to use. Cream Balm, 50 cents, per bottle; Pineola Balsam, 25 cents. Sold by Druggists.

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An absolute necessity for every modern nursery. Made of bleached muslin on both sides, with white wadding between, firmly quilted, and 34 inches wide. Highly recommended by physicians for bed pads. Thoroughly absorbent and easily washed.

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made of it are indispensable, absolutely preventing damage from stains, etc. Made for any size bed, bound and ready for use. Both articles kept by leading dry goods houses. If your dealer don't keep them, write for sample.

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Cures Corns, Warts, Bunions, etc. So easy to apply—it sticks fast. Ask for Dent's; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO., DETROIT, MICH.

Try Dent's Toothache Gum.



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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in The Congregationalist.

### Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BARTLETT—In Grinnell, Io., March 18, of pneumonia, Mariette Towle, wife of A. W. Bartlett, and daughter of Rev. C. A. Towle, aged 23 yrs., 11 mos.

GAY—in Biddeford, Me., March 22, Rev. Joshua S. Gay, a retired clergyman, aged 77 yrs.

KIMBALL—in Littleton, Mrs. Lucy M., widow of the late William Kimball, aged 62 yrs.

LEMON—The funeral of Mrs. Elizabeth G. Lemon, widow of William Lemon and daughter of the late Ezra Holt of Andover, was held at her late residence, 99 Franklin Street, Malden, on Saturday, March 21, services were conducted by Rev. J. W. Wellman and Rev. H. French.

PRATT—in Boston, March 21, at the home of Rev. C. A. Dickinson, George W. Pratt.

SEAVERS—in Jamaica Plain, March 16, Mary Isabelle, wife of Edward Seavers.

STEABRANS—in Wakefield, March 16, Henrietta C., wife of Charles H. Stearns, aged 74 yrs., 8 mos., 16 days.

WHITE—in Bangor, Me., March 1, Ambrose White, for many years an honored official member of the Elm Street Church in Bucksport, Me.

### MRS. LEVI G. HILL.

In the death of Mrs. Abigail Burnham Hill of Dover, N. H., a long life of love and rare usefulness terminated. Though born Oct. 25, 1814, while "war and battle" were raging in the neighborhood, her life spanned the end, Oct. 25, 1885, a peculiarly "peaceful" hour" kept.

She had been accustomed from childhood to patriotic traditions, as her great-grandfather and grandfather fought in the Revolutionary War. Accordingly she took the greatest interest in public affairs, and no one was more familiar with every phase of the struggle to secure the freedom of the slaves. Personally acquainted with many of the leading men of the day, she knew every name of war, she yet thought that perpetual slavery threw a darker shadow over the land than could the "horrid visage" of war, and was accustomed to say, "It was a dreadful price, but it purchased liberty."

Early imbued with the spirit of Congregationalism, she noted the changes in theological statement and ecclesiastical usage, and made a definite estimate of their value and was always interested in their discussion. She was a devout member of the First Parish Church in Dover, and took great pleasure in recalling the spiritual and intellectual characteristics of the long line of learned and eloquent ministers who as pastors and occasional preachers ministered to that congregation.

For seventy years she read with unflagging attention *The Congregationalist* and its predecessor the *Puritan Recorder*, comparing its views with those of several other religious periodicals always on her table. A lover of the past, her interest in the present was perennial, and in conversation she brought forth "things new and old."

On July 30, 1837, she was married to Levi Gerrish Hill, M. D. Providence allotted to them five children. The son died in infancy. Three of the four daughters were with her during her last illness. The one grief, incurable but supported through faith, was the death of her daughter, Mrs. Seth M. Milliken of New York, in France in 1881.

Her hospitality was boundless. Abounding in cheerfulness and vivacity as she was peculiarly happy when surrounded by friends. In the poor her interest was perpetual. Not destitute of sympathy with the institutions which modern philanthropy has established, her feelings were wonderfully enlisted for those whose personal needs became known to her. Following the progress of missionary enterprise at home and abroad, and a regular contributor to the benevolent funds, she was ever anxious to estimate the importance of devotion to a free government that she derived great satisfaction from the reports of the American Missionary Association, and information concerning the establishment of churches in the new States of the West and institutions of learning in the South. Her husband, her children, grandchildren and great-grandchildren, to whom she was a constant source of comfort, were deeply interested with their tears of sorrow those of gratitude to God that in health and strength her life had been granted to the home until full eight years had been added to the cycle of conjugal happiness whose outward boundary was the golden wedding.

The funeral services were conducted at the family residence in Dover, N. H., by Rev. Dr. A. H. Quint, a relative of the family.

### EDWIN PRATT

Died at Weymouth, Mass., March, 20, aged 78 yrs., 10 mos., and 16 days. He was for many years the active partner of the firm of Pratt. In the lumber business he was a man of great honesty and was known for perfect honesty and uprightness. Incapable of taking an unjust advantage of any one. In him conscientiousness was supreme, and no living man was more reliable than he.

After the great revival of 1842, he with 59 others joined the Old North Church. Later he served the church for many years as deacon. On his removal from the pulpit of the church to the bar, he was chosen deacon of the Union Church of Weymouth and Braintree. He was generous and faithful in his support of the worship and work of the church and no breath of criticism was ever heard as to his irreproachable life. He leaves a widow and three children, Julius Pratt of Boston, Harriet Beecher, wife of Rev. L. B. Voorhees of Groton, Mass., and Arthur E. Pratt of Weymouth.

SICKNESS among children is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

HAVE YOU TRIED IT?—Of course you have heard of Adamson's Botanic Cough Balsam—most people have—but have you tried it? There is no other remedy so effectual and so certain to cure coughs, asthma and all throat and lung diseases. Sold by all druggists.

"CONGRESS IN SESSION!"—Now is the best season of the year to visit Washington, D. C. Royal Blue Line personally conducted tours leave Boston April 3 and 15 and May 6. Accommodations are first-class; stop-over privileges at Philadelphia and New York. Send for illustrated itinerary and "Guide to Washington" to A. J. Simmons, N. E. A., 211 Washington Street, Boston.

## shake it off

The general belief among medical men to-day is that consumption itself is very rarely inherited. But the belief is becoming stronger and stronger that the tendency to consumption is very generally transmitted from parent to child. If there is consumption in the family, each member should take special care to prepare the system against that disease. Live out of doors as much as possible; keep the body well nourished; and treat the first indication of failing health.

### Scott's Emulsion.

of Cod-liver Oil, with hypophosphites, is a fat-producing food and nerve-tonic. Its use is followed by improved nutrition, richer and redder blood, stronger nerves and a more healthy action of all the organs. It greatly strengthens the power of the body to resist disease. If you have inherited a tendency to weak lungs, shake it off. Fresh air, cod-liver oil, and hypophosphites will help you.

just as good is never as good as  
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### THIS LADY

She has done more than any other one woman in America to relieve people of their bothersome coughs and colds, and has often saved life. She has millions of homes the past 60 years; that is, her portrait has, for its on every bottle of Balsam sold. "Madame Porter's?" It's a household word!

A safe and pleasant preparation, it is sold by all druggists with their approval as pharmaceutists, and costs but 25 and 50 cents per bottle (two sizes).

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And use of Ivory Soap will do it.

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Latin Quarter. If she  
had, she would have used

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BUT—

Miss Amelia Summerville,  
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"I can heartily recommend

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because it not only makes the shoes look well,  
but the dressing preserves the leather instead  
of cracking it."—AMELIA SUMMERVILLE.

## NORWICH FOLDED PAPER CARPET LINING

Appeals to Every Saving Housekeeper.



### Some Carpet Dealers

persist in recommending and selling smooth-faced carpet linings (same kind they have been selling for years) that protect the floor from wear more than they protect the carpet.

The Norwich costs the purchaser no more than other linings (10c.) and saves its cost on the yearly wear of the carpet.

### LARGE SAMPLE FREE.

For sale by Best Carpet Dealers. If your Dealer will not supply you, it can be ordered direct from the Factory in any quantity over 20 yards, express paid, at 10 Cents a yard.

NORWICH CARPET LINING CO., NORWICH, CONN.